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John wrote his Gospel long after the other three, all of which probably he had before him; but he evidently aimed to relate what he remembered that had not been already recorded, mentioning only a few of the same facts with some difference of circumstances. Being the most intimate friend of Christ, he peculiarly dwells on the more private events of his life.

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THE

HARMONY

OF THE

FOUR GOSPELS,

OR, THE

HISTORY

OF OUR

LORD AND SAVIOUR JESUS CHRIST.

IN WHICH

Every Thing and Circumſtance mentioned by the FOUR EVANGELISTS is brought into one Narration, ſo that the Reader has here collected together, in one Series, all that is recorded of the ACTS of the DAYS of the SON of MAN in the very Words of our *Engliſh* Verſion.

By Samuel Lieberkühn. A.M.

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MDCCLXXI.

THE

HARMONY

OF THE

FOUR GOSPELS,

OR THE

HISTORY

OF

OUR BLESSED SAVIOUR

THE EDITOR'S PREFACE IN THE GERMAN EDITION.

WHOEVER reads this Harmony of the four evangeliſts, will find, that the author Samuel Lieberkühn, M. A. has followed chiefly the ideas of ſome modern divines.

As this work is intended more for the benefit of the heart, than to add to the ſtock of critical knowledge, we doubt not but that the Reader's heart will enjoy an agreeable repaſt in the ſimple uſe of this book, though he may think that there is reaſon to object to the order in which, one or another fact is placed. The Author has

made uſe of Luther's verſion of the New Teſtament, and has only altered, here and there, a word agreeable to the original, to render the ſenſe of the paſſage more clear *.

No objection has been found to commit this Harmony to the preſs, for the uſe of individuals.

May our gracious Lord lay his bleſſing upon it, that the Holy Ghoſt may manifeſt the merits of the life, ſufferings, and death of Jeſus to many ſouls, by means of this Book.

Barby, Dec. 2, 1768.

The Editor.

* The compiler of this work in Engliſh, has adhered ſtrictly to the Engliſh verſion in uſe, but has inſerted in ſome places a few words for the ſake of the connexion, or by way of illuſtration. Such inſertions are between crotchets [ ], in Italicks.

THE

THE AUTHOR'S PREFACE.

THE Life of our Lord and Saviour Jeſus Chriſt has been written by the four Evangeliſts, to this great end, that we ſhould believe on Him, as our Saviour and Redeemer, and that, through faith, we ſhould have eternal life. To the obtaining this great aim of the Evangeliſts, there is no neceſſity to compile a harmony of the four Evangeliſts, in which their particular relations are united in one hiſtory of his life. Many thouſands have read the detached hiſtory of each Evangeliſt, with great bleſſing, though they never ſaw ſuch a harmony. But on the conſideration,

deration, that in ſuch an united hiſtory of Jeſus Chriſt, firſt, all the tranſactions and circumſtances, recorded by each of the Evangeliſts are brought together, and ſecondly, the tranſactions are read, in a certain order, and as they, in all probability, ſucceeded each other; it muſt be acknowledged that ſuch an harmony will be of real utility. It might be wiſhed, that we could arrive to a certainty, touching the order of time in which the matters followed upon each other. But as the Evangeliſts have not obſerved the ſame order of time in their relations, it has proved a ſubject for many controverſies among the learned. Some aſſert, that all the four Evangeliſts have wrote according to the true order of time, which obliges them to repeat the very ſame tranſaction two or three times†. Others are of opinion that Mark and Luke‡ and others that Matthew has kept cloſeſt to the order of time,

† S. Macknight.
‡ S. Doddridge.

time. But we will not enter here into this controverſy, for this obvious reaſon, we cannot determine any thing poſitively. In this harmony, we have made the Evangeliſt Matthew our rule as to the order of time, and we have herein chiefly followed the late Dr. Bengelius and his juſt harmony of the four Evangeliſts; and he had many learned men who were his forerunners in this method. †

In this arrangement, it is laid down as a rule, that we reckon no more than three Eaſters from the baptiſm to the death of our Saviour, which John ſhews plainly in his goſpel. Secondly, that we tranſpoſe the relations of Mark and Luke in ſome places, and range them according to the order of Matthew. All this has ſolid reaſons for its ſupport, and on this account, is more followed at preſent.

† Recently, Mr Marsh, in a dissertation annexed to his translation of Michaëlis's Introduction to the New Testament, has assigned reasons that are perfectly satisfactory to me, for the preference of this order. May

May our good Lord cauſe this hiſtory of His life to be attended with this bleſſing, that all thoſe who read it, may, through the Holy Ghoſt, attain the true knowledge and enjoyment of the merit of His life, ſufferings and death.

Neuſalz,
Nov. 24, 1768.

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THE

THE ACTS OF THE DAYS OF THE SON OF MAN, &c.

INTRODUCTION.

St. John's Introduction to his Goſpel.

John I. 1—18.

IN the beginning was the Word, and the Word was with God, and the Word was God(*a*). The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not.

There was a man ſent from God, whoſe name *was* John. The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but *was ſent* to bear witneſs of that light. *That* was the true light which lighteth every man that cometh into the world. He [*the true light*] was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as

A many

(*a*) *Or*, according to Luther's verſion, God was the Word. *He followed a various reading, with the article before θεος instead of before λογος. This is the only difference of reading this passage in all the MSS.*

many as received him, to them gave he power (*b*) to become the ſons of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. John bare witneſs of him and cried, ſaying, This was he of whom I ſpake, He that cometh after me is preferred before me; for he was before me. And of his fulneſs have all we received, and grace for grace. For the law was given by Moſes, *but* grace and truth came by Jeſus Chriſt. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared *him*.

II.

The Preface of St. Luke's goſpel, written to Theophilus.

Luke I. 1—4.

Foraſmuch as many† have taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely believed among us, even as they delivered them unto us, which from the beginning were eye witneſſes, and miniſters of the word: It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt,‡ to write unto thee in order, moſt excellent Theophilus,* that thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed.

III. *The*

(*b*) Or *right*, or *privilege*.

† Followers of the apoſtles, but neither inſpired, nor duly informed of facts. Their compoſitions have periſhed.

‡ i. e. from the conception of our lord and of John the Baptiſt.

III.

The Genealogy of Jesus Christ out of the root of David, in the line of his supposed father Joseph.

Matthew I. 1—17.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren. And Judas begat Phares and Zara of Thamar, and Pharez begat Esrom, and Esrom begat Aram, and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon. And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse. And Jesse begat David the king, and David the king begat Solomon of her *that had been the wife* of Urias. And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa. And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.† And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias. And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zerobabel. And Zerobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat

* Probably a noble Christian at Philippi, or its vicinity. A chief man among the Jews, of that name, was, however, then living in Judea. † Ozias, or Uzziah was grandson of Joash, who was grandson of Joram

Joſeph the huſband of Mary, of whom was born Jeſus who is called Chriſt. So all the generations from Abraham to David, *are* fourteen generations; and from David, until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon, unto Chriſt, *are* fourteen generations.

IV.

The Genealogy of Jeſus Chriſt, in the line of Mary his mother.

Luke III. 23—38.

Jeſus being (as was ſuppoſed) the ſon of Joſeph, which was *the ſon* [*in law* (*c*)] of Heli, which was *the ſon* of Matthat, which was *the ſon* of Levi, which was *the ſon* of Melchi, which was *the ſon* of Janna, which was *the ſon* of Joſeph, which was *the ſon* of Mattathias, which was the *the ſon* of Amos, which was *the ſon* of Naum, which was *the ſon* of Eſli, which was *the ſon* of Nagge, which was *the ſon* of Maath, which was *the ſon* of Mattathias, which was *the ſon* of Semei, which was *the ſon* of Joſeph, which was *the ſon* of Juda, which was *the ſon* of Joanna, which was *the ſon* of Rheſa, which was *the ſon* of Zorobabel, which was *the ſon* of Salathiel, which was *the ſon* of Neri, which was *the ſon* of Melchi, which was *the ſon* of Addi, which was *the ſon* of Coſam, which was *the ſon* of Elmodam, which was *the ſon* of Er, which was *the ſon* of Joſe, which was *the ſon* of Eliezer, which was *the ſon* of Jorim, which was *the ſon* of Matthat, which was *the ſon* of Levi, which

(*c*) Mary was a daughter of Heli, and was called ſo in the Jewiſh writings.

which was *the ſon* of Simeon, which was *the ſon* of Juda, which was *the ſon* of Joſeph, which was *the ſon* of Jonan, which was *the ſon* of Eliakim, which was *the ſon* of Melea, which was *the ſon* of Menan, which was *the ſon* of Mattatha, which was *the ſon* of Nathan, which was *the ſon* of David, which was *the ſon* of Jeſſe, which was *the ſon* of Obed, which was *the ſon* of Booz, which was *the ſon* of Salmon, which was *the ſon* of Naaſſon, which was *the ſon* of Aminadab, which was *the ſon* of Aram, which was *the ſon* of Eſrom, which was *the ſon* of Pharez, which was *the ſon* of Juda, which was *the ſon* of Jacob, which was *the ſon* of Iſaac, which was *the ſon* of Abraham,† which was *the ſon* of Thara, which was *the ſon* of Nachor, which was *the ſon* of Saruch, which was *the ſon* of Ragau, which was *the ſon* of Phalec, which was *the ſon* of Heber, which was *the ſon* of Sala, which was *the ſon* of Cainan, which was *the ſon* of Arphaxad, which was *the ſon* of Sem, which was *the ſon* of Noe, which was *the ſon* of Lamech, which was *the ſon* of Mathuſala, which was *the ſon* of Enoch, which was *the ſon* of Jared, which was *the ſon* of Maleleel, which was *the ſon* of Cainan, which was *the ſon* of Enos, which was *the ſon* of Seth, which was *the ſon* of Adam, which was *the ſon* of God.

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† Luke's genealogy of Christ therefore includes 13 generations more than that of Matthew in the male line. In the latter, 3 are obviously omitted, seemingly in order to reduce those between David and the Captivity to the same number as between Abraham and David. It is very likely that a similar omission might be also designedly made between the captivity and the birth of Christ. During that period of 530 years, Matthew's 14 generations are more than 40 years to each generation. A 3 reigns from Nathan to Christ are 1045 years, during which Luke assigns 24 years to a generation. This is as much shorter, as the other is longer than the usual term, and it is the more remarkable as it does not include princes' reigns, but private successions.

PART I.

§. 1.

Luke I. 5—25.

THERE was, in the days of Herod the king of Judea, a certain prieſt named Zacharias, of the courſe of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Eliſabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs. And they had no child, becauſe that Eliſabeth was barren, and they both were *now* well ſtricken in years. And it came to paſs that while he executed the prieſt's office before God in the order of his courſe, according to the cuſtom of the prieſt's office, his lot was to burn incenſe, when he went into the temple of the Lord (*a*.) And the whole multitude of the people were praying without (*b*), at the time of incenſe. And there appeared unto him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe. And when Zacharias ſaw *him*, he was troubled, and fear fell upon him. But the angel ſaid unto him, Fear not Zacharias, for thy prayer is heard; and thy wife Eliſabeth ſhall bear thee a ſon, and thou ſhalt call his name John. And thou ſhalt have joy and gladneſs, and many ſhall rejoice at his birth. For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink; and he ſhall be filled with the Holy Ghoſt, even from his mother's womb. And many of the children

(*a*) *That is*, into the holy place, Exod. xxx. 7.
(*b*) *That is*, in the court, Levit. xvi. 17.

children of Iſrael ſhall he turn to the Lord their God (*c*). And he ſhall go before him, in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord. And Zacharias ſaid unto the angel, Whereby ſhall I know this? for I am an old man, and my wife well ſtricken in years. And the angel anſwering ſaid unto him, I am Gabriel, that ſtand in the preſence of God: and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings. And behold thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed, becauſe thou believeſt not my words, which ſhall be fulfilled in their ſeaſon. And the people waited for Zacharias, and marvelled that he tarried ſo long in the temple. And when he came out he could not ſpeak unto them; and they perceived that he had ſeen a viſion in the temple: for he beckoned unto them, and remained ſpeechleſs. And it came to paſs that as ſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe. And after thoſe days his wife Eliſabeth conceived, and hid herſelf five months, ſaying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

§. 2.

Luke I. 26—38.

And in the ſixth month the angel Gabriel was ſent from God, unto a city of Galilee, named Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph,

(*c*) Mal. iv. 5, 6.

Joſeph, of the houſe of David; and the virgin's name *was* Mary. And the angel came in unto her, and ſaid, Hail! thou that art highly favoured, the Lord *is* with thee: bleſſed *art* thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary: for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name JESUS *(d)*. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end *(e)*. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. And behold thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age: and this is the ſixth month with her who was called barren. For with God nothing ſhall be impoſſible. And Mary ſaid, Behold, the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

§. 3.

Matt. I. 18—25.

Now as Mary, the mother of Chriſt was eſpouſed to Joſeph, before they came together, ſhe was found with

(d) Iſa. vii. 14. *(e)* Dan. vii. 14. Iſa. ix. 6, 7.

with child of the Holy Ghoſt. Then Joſeph her huſband, being a juſt *man*, and not willing to make her a public example, was minded to put her away privily. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a ſon, and thou ſhalt call his name JESUS: for he ſhall ſave his people from their ſins. (Now all this was done that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel *(f)*, which being interpreted, is God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not, till ſhe had brought forth her firſt-born ſon.

§. 4.

Luke I. 39—56.

And Mary aroſe in thoſe days, and went into the hill-country with haſte, into a city of Juda, and entered into the houſe of Zacharias, and ſaluted Eliſabeth. And it came to paſs, that when Eliſabeth heard the ſalutation of Mary, the babe leaped in her womb: and Eliſabeth was filled with the Holy Ghoſt. And ſhe ſpake out with a loud voice, and ſaid, Bleſſed *art* thou among women, and bleſſed *is* the fruit of thy womb. And whence *is* this to me,

(f) Iſa. vii. 14.

me, that the mother of my Lord ſhould come to me? For lo, as ſoon as the voice of thy ſalutation ſounded in my ears, the babe leaped in my womb for joy. And bleſſed *is* ſhe that believed: for there ſhall be a performance of thoſe things which was told her from the Lord.

And Mary ſaid, My ſoul doth magnify the Lord, and my ſpirit hath rejoiced in God my Saviour. For he hath regarded the low eſtate of his handmaiden: for behold, from henceforth all generations ſhall call me bleſſed. For he that is mighty hath done to me great things, and holy *is* his name. And his mercy *is* on them that fear him, from generation to generation. He hath ſhewed ſtrength with his arm, he hath ſcattered the proud, in the imagination of their hearts. He hath put down the mighty from their ſeats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath ſent empty away. He hath holpen his ſervant Iſrael, in remembrance of *his* mercy, as he ſpake to our fathers, to Abraham, and to his ſeed forever *(g)*. And Mary abode with her about three months, and returned to her own houſe.

§. 5.

Luke I. 57—80.

Now Eliſabeth's full time came, that ſhe ſhould be delivered, and ſhe brought forth a ſon. And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her. And it came to paſs that on the eighth day

(g) Gen. xvii. 19.

day they came to circumcise the child (*b*); and they called him Zacharias, after the name of his father. And his mother answered and said, Not *so*; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John, and they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings (*i*) were noised abroad throughout all the hill-country of Judea. And all they that heard *them*, laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation (*k*) for us, in the house of his servant David (*l*); as he spake by the mouth of his holy prophets (*m*), which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us. To perform the mercy *promised* to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham (*n*), that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.

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(*b*) Gen. xvii. 12. Levit. 12. 3. (*i*) Or, things. (*k*) Awoke a strong Saviour. (*l*) Psalm cxxxii. 17. (*m*) Jer. xxiii. 5. xxx. 9. (*n*) Gen. xxii. 16, 17, 18.

And thou child ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord, to prepare his ways (*o*); to give knowledge of ſalvation unto his people, by the remiſſion of their ſins, through the tender mercy of our God; whereby the day-ſpring (*p*) from on high hath viſited us (*q*), to give light to them that ſit in darkneſs, and in the ſhadow of death (*r*), to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit, and was in the deſarts till the day of his ſhewing unto Iſrael.

§ 6.

Luke II. 1—21.

And it came to paſs in thoſe days, that there went out a decree from Ceſar Auguſtus, that all the world (*s*) ſhould be taxed (*t*). (And this taxing was firſt made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (becauſe he was of the houſe and lineage of (*u*) David) to be taxed with Mary his eſpouſed wife, being great with child. And ſo it was that while they were there, the days were accompliſhed that ſhe ſhould be delivered. And ſhe brought forth her firſt-born ſon, and wrapped him in ſwadling-clothes, and laid him in a manger, becauſe there was no room for them in

(*o*) Mal. iii. 1. iv. 5. (*p*) *Or*, riſing ſun. (*q*) Numb. xxiv. 17. Mal. iv. 2, &c. (*r*) Iſa. ix. 2. (*s*) The whole Roman empire. (*t*) Enrolled. (*u*) 1 Sam. xvi. 1.

in the inn. And there was in the ſame country ſhepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord ſhone round about them, and they were ſore afraid. And the angel ſaid unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people. For unto you is born (*x*) this day, in the city of David, a Saviour, which is Chriſt the Lord. And this *ſhall be* a ſign unto you; Ye ſhall find the babe wrapped in ſwadling-clothes lying in a manger. And ſuddenly there was with the angel a multitude of the heavenly hoſt praiſing God, and ſaying, Glory to God in the higheſt, and on earth peace, good-will towards men. And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen *it*, they made known abroad the ſaying which was told them concerning this child. And all they that heard *it*, wondered at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things and pondered *them* in her heart. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them.

And when eight days were accompliſhed for the cirumciſing of the child (*y*), his name was called

(*x*) Iſa. ix. 6. (*y*) Gen. xvii. 12.

JESUS (*u*), which was ſo named of the angel before he was conceived in the womb.

§. 7.

Matt. II. 1—23.

Now when Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe men (*x*) from the Eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the Eaſt, and are come to worſhip him. When Herod the king heard *theſe things*, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born. And they ſaid unto him, in Bethlehem of Judea: for thus it is written by the prophet; And thou Bethlehem *in* the land of Juda, art not the leaſt among the princes of Juda, for out of thee ſhall come a Governor, that ſhall rule my people Iſrael (*y*). Then Herod, when he had privily called the wiſe men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go and ſearch diligently for the young child, and when ye have found *him*, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed, and lo! the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoiced with exceeding great joy. And when they were

(*u*) Matt. i. 21. (*x*) Magi, or learned Heathen. (*y*) Micah v. 2.

were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: And when they had opened their treaſures, they preſented unto him gifts; gold and frankincenſe and myrrh. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my ſon (z). Then Herod, when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, becauſe they are not (a). But when Herod was dead, behold, an angel of the

(z) Hoſ. xi. 1. (a) Jer. xxxi. 15.

Lord appeareth to Joſeph in a dream in Egypt, ſaying, Ariſe, and take the young child and his mother, and go into the land of Iſrael: for they are dead which ſought the young child's life. And he aroſe, and took the young child and his mother, and came into the land of Iſrael. But when he heard that Archilaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithſtanding being warned of God in a dream, he turned aſide into the parts of Galilee: And he came and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a Nazarene (*b*).

§. 8.

Luke II. 22—40.

And when the days of her purification according to the law of Moſes were accompliſhed, they brought him to Jeruſalem, to preſent *him* to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the (*c*) Lord;) And to offer a ſacrifice, according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons (*d*). And behold, there was a man in Jeruſalem whoſe name *was* Simeon; and the ſame *was* juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lord's Chriſt. And he came by the Spirit

(*b*) Judges xiii. 5. (*c*) Exod. xiii. 2, 12. xxii. 29. Num. xviii. 13. xviii. 17. (*d*) Levit. xii. 6—8.

Spirit into the temple. And when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word: For mine eyes have ſeen thy ſalvation, which thou haſt prepared before the face of all people; A light to lighten the Gentiles (*e*), and the glory of thy people Iſrael (*f*). And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael (*g*), and for a ſign which ſhall be ſpoken againſt; (yea, a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed.

And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer: ſhe was of a great age, and had lived with an huſband ſeven years from her virginity; and ſhe *was* a widow of about four-ſcore and four years, which departed not from the temple, but ſerved *God* with faſting and prayers night and day. And ſhe coming in that inſtant gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom: and the grace of God was upon him.

(*e*) Iſa. xlii. 6. xlix. 6. lx. 3. (*f*) Zech. ii. 5. Iſa. xlv. 25.
(*g*) Iſa. viii. 14.

§. 9.

Luke II. 41—52.

Now his parents went to Jeruſalem every year at the feaſt of the paſſover (*b*). And when he was twelve years old, they went up to Jeruſalem after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not *of it*. But they ſuppoſing him to have been in the company, went a day's journey; and they ſought him among *their* kinsfolk and among *their* acquaintance. And when they found him not, they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold thy father and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and men.

PART

(*b*) Deut. xvi. 1, 2.

PART II.

§. 10.

Matt. III. 1—12. Mark I. 1—8. Luke III. 1—18.

NOW in the fifteenth year of the reign of Tiberius Ceſar, Pontius Pilate being governor of Judea, and Herod being tetrarch (*i*) of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyſanias the tetrarch of Abilene, Annas and Caiphas being the high-prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs [of Judea.] And he came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins. [And ſaying, Repent ye: for the kingdom of heaven is at hand.] [This was the beginning of the goſpel (*k*) of Jeſus Chriſt the ſon of God, as it is written in the prophets, Behold I ſend my meſſenger before thy face, which ſhall prepare thy way before thee (*l*).] [For this is he that was ſpoken of by the prophet Eſaias, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.] Every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth; and all fleſh ſhall ſee the ſalvation of God (*m*).

[And the ſame John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locuſts and wild honey. Then went out to

(*i*) Governor of a fourth part of the realm. (*k*) Good tidings.
(*l*) Mal. iii. 1. (*m*) Iſa. xl. 3, 4, 5.

[Matt.] to him Jeruſalem, and all Judea, and all the region
[Mark] round about Jordan, and were [all] baptized of him in
the river of Jordan, confeſſing their ſins. But when
he ſaw many of the Phariſees and Sadducees come
to his baptiſm, he ſaid unto them, O generation of
vipers, who hath warned you to flee from the wrath
to come? Bring forth therefore fruits worthy of re-
pentance. And think not to ſay within yourſelves,
We have Abraham to *our* father: for I ſay unto
you, that God is able of theſe ſtones to raiſe up chil-
dren unto Abraham. And now alſo the ax is laid
unto the root of the trees: every tree therefore which
bringeth not forth good fruit, is hewn down, and
Luke caſt into the fire.] And the people aſked him, ſay-
ing, What ſhall we do then? He anſwereth, and
ſaith unto them, He that hath two coats, let him
impart to him that hath none; and he that hath
meat, let him do likewiſe. Then came alſo publi-
cans to be baptized, and ſaid unto him, Maſter,
what ſhall we do? And he ſaid unto them, Exact
no more than that which is appointed you. And
the ſoldiers likewiſe demanded of him, ſaying, And
what ſhall we do? And he ſaid unto them, Do vio-
lence to no man, neither accuſe any falſly, and be
content with your wages. And as the people were
in expectation, and all *men* muſed in their hearts of
John, whether he were the Chriſt or not; John an-
ſwered, ſaying unto them all, I indeed baptize you
[Matt] with water [unto repentance;] but he that cometh af-
ter me is mightier than I, [the latchet of whoſe ſhoes
[Mark] I am not worthy to ſtoop down and unlooſe,] whoſe
ſhoes I am not worthy to bear: He ſhall baptize
you

you with the Holy Ghoſt, and with fire. Whoſe fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner: but he will burn up the chaff with unquenchable fire.] And many other things in *his* exhortation preached he unto the people.

§. 11.

Matt. III. 13—17. Mark I. 9—11. Luke III. 21, 22.

It came to paſs in thoſe days, [when all the people were baptized,] that Jeſus came from Nazareth of Galilee to Jordan unto John, [to be baptized of him. But John forbad him, ſaying, I have need to be baptized of thee, and comeſt thou to me? And Jeſus anſwering ſaid unto him, Suffer *it to be ſo* now: for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him.] And he was baptized of John in Jordan. [And Jeſus, when he was baptized went up ſtraightway out of the water, and [praying.] And lo, the heavens were opened unto him, and he [*John*] ſaw the Spirit of God, [in a bodily ſhape,] deſcending like a dove, and lighting upon him. And lo, a voice came from heaven, [which ſaid,] This is my beloved Son, in whom I am well pleaſed.]

[And Jeſus himſelf began to be about thirty years of age (*n*)] [when he began both to do and to teach, Acts i. 1.]

§. 12.

Matt. IV. 1—11. Mark I. 12, 13. Luke IV. 1—13.

And Jeſus being full of the Holy Ghoſt, returned from Jordan, [and immediately the Spirit driveth him into

(*n*) Num. iv. 3.

into the wilderneſs, to be tempted of the devil. And he was there in the wilderneſs forty days with the wild beaſts, being forty days tempted of the devil. And in thoſe days he did eat nothing. And when he had faſted forty days and forty nights, he was afterward an hungered. And when the tempter, the devil, came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God (*o*). Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thyſelf down: for it is written, He ſhall give his angels charge concerning thee to keep thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone (*p*). And Jeſus anſwering ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God (*q*). Again, the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them, in a moment of time: and ſaith unto him, All theſe things, all this power, will I give thee, and the glory of them; for that is delivered unto me, and to whomſoever I will, I give it. If thou therefore will fall down and worſhip me, all theſe things will I give thee, and all ſhall be thine. Then ſaith Jeſus unto him, Get thee behind me, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and

(*o*) Deut. viii. 3. (*p*) Pſalm xci. 11, 12. (*q*) Deut. vi. 16.

and him only ſhalt thou ſerve (*r*). Then when the devil had ended all the temptation, he [leaveth him, and] departed from him for a ſeaſon. ‖ And behold, Mat. angels came and miniſtered unto him.

§. 13.

John I. 19—28.

And this is the record of John, when the Jews ſent prieſts and levites from Jeruſalem to aſk him, Who art thou? And he confeſſed and denied not, but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us: What ſayeſt thou of thyſelf? He ſaid, I *am* the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias (*s*). And they which were ſent were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet. John anſwered them ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not: He it is, who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara, beyond Jordan, where John was baptizing.

§. 14.

(*r*) Exod. xx. 3, 4, 5. Deut. vi. 13. x. 20. (*s*) Iſa. xl. 3.

§. 14.

John I. 29—51.

The next day John ſeeth Jeſus coming unto him, and ſaith, Behold, the Lamb of God which taketh away (*t*) the ſin of the world. This is he of whom I ſaid, After me cometh a man, which is preferred before me: for he was before me. And I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water. And John bare record, ſaying, I ſaw the Spirit deſcending from heaven, like a dove, and it abode upon him. And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt. And I ſaw, and bare record that this is the Son of God.

Again the next day after, John ſtood and two of his diſciples: And looking upon Jeſus as he walked, he ſaith, Behold, the Lamb of God. And the two diſciples heard him ſpeak, and they followed Jeſus. Then Jeſus turned and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi, (which is to ſay, being interpreted, Maſter) where dwelleſt thou? He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about the tenth hour (*u*). One of the two which heard John *ſpeak*, and followed him, was Andrew, Simon Peter's brother. He firſt findeth his own brother Simon, and

(*t*) *Or*, beareth. (*u*) About four o'clock in the afternoon.

and ſaith unto him, We have found the Meſſias, which is, being interpreted, the Chriſt (*w*). And he brought him to Jeſus. And when Jeſus beheld him, he ſaid, Thou art Simon the ſon of Jona: thou ſhalt be called Cephas, which is by interpretation, a ſtone (*x*).

The day following, Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, Follow me. Now Philip was of Bethſaida, the city of Andrew and Peter. Philip findeth Nathaniel, and ſaith unto him, We have found him of whom Moſes in the law, and the prophets did write, Jeſus of Nazareth, the ſon of Joſeph. And Nathaniel ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee. Jeſus ſaw Nathaniel coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile. Nathaniel ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee. Nathaniel anſwered and ſaith unto him, Rabbi, thou art the Son of God, thou art the King of Iſrael. Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe. And he ſaith unto him, Verily, verily I ſay unto you, Hereafter you ſhall ſee heaven open, and the angels of God aſcending and deſcending upon the Son of man.

(*w*) *Or*, the anointed. (*x*) *Or*, Peter.

§. 15.

John II. 1—11.

And the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called, and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do *it*. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bear *it*. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was (but the ſervants which drew the water knew) the governor of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: *but* thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

PART

PART III.

§. 16.

John II. 12—25.

AFTER this he went down to Capernaum, he, and his mother, and his brethren, and his diſciples, and they continued there not many days. And the Jews paſſover was at hand, and Jeſus went up to Jeruſalem: And found in the temple thoſe that ſold oxen, and ſheep, and doves, and the changers of money, ſitting: And when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep, and the oxen; and poured out the changers money, and overthrew the tables; and ſaid unto them that ſold doves, Take theſe things hence, make not my Father's houſe an houſe of merchandize. And his diſciples remembered that it was written, The zeal of thine houſe hath eaten me up (z). Then anſwered the Jews, and ſaid unto him, What ſign ſheweſt thou unto us, ſeeing that thou doeſt theſe things? Jeſus anſwered, and ſaid unto them, Deſtroy this temple, and in three days I will raiſe it up. Then ſaid the Jews, Forty and ſix years was this temple in building, and wilt thou rear it up in three days? But he ſpake of the temple of his body. When therefore he was riſen from the dead, his diſciples remembered that he had ſaid this unto them: and they believed the ſcripture, and the word which Jeſus had ſaid. Now when he was in Jeruſalem at the paſſover, in the feaſt *day*, many believed in his Name, when they ſaw the mi-

(z) Pſalm lxix. 9.

racles which he did. But Jeſus did not commit himſelf unto them, becauſe he knew all *men*. And needed not that any ſhould teſtify of man: for he knew what was in man.

§. 17.

John III. 1—21.

There was a man of the Phariſees, named Nicodemus, a ruler of the Jews: The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is Spirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of God. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things. Verily, verily I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen: and ye receive not our witneſs. If I have told you

you earthly things, and ye believe not, how ſhall ye believe, if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs (*a*): even ſo muſt the Son of man be lifted up: That whoſoever believeth in him, ſhould not periſh, but have eternal life. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world: but that the world through him might be ſaved. He that believeth on him is not condemned, but he that believeth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifeſt: that they are wrought in God.

§. 18.

John III. 22—36.

After theſe things came Jeſus and his diſciples into the land of Judea, and there he tarried with them and baptized (*b*). And John alſo was baptizing in Enon near to Salim, becauſe there was much

(*a*) Num. xxi. 9. (*b*) By his diſciples. Vide John iv. 2.

much water there: and they came and were baptized. For John was not yet caſt into priſon. Then there aroſe a queſtion between *ſome* of John's diſciples and the Jews, about purifying (*c*). And they came unto John and ſaid unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bareſt witneſs, behold, the ſame baptizeth, and all *men* come to him. John anſwered and ſaid, A man can receive (*d*) nothing, except it be given him from heaven. Ye yourſelves bear me witneſs, that I ſaid, I am not the Chriſt, but that I am ſent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom which ſtandeth and heareth him, rejoiceth greatly becauſe of the bridegroom's voice: this my joy therefore is fulfilled. He muſt increaſe, but I *muſt* decreaſe. He that cometh from above, is above all: he that is of the earth, is earthly, and ſpeaketh of the earth: he that cometh from heaven, is above all: And what he hath ſeen and heard, that he teſtifieth, and no man receiveth his teſtimony. He that hath received his teſtimony, hath ſet to his ſeal that God is true. For he whom God hath ſent, ſpeaketh the words of God: for God giveth not the Spirit by meaſure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son, hath everlaſting life: and he that believeth not the Son, ſhall not ſee life: but the wrath of God abideth on him.

§. 19.

(*c*) About baptiſm. (*d*) *Or*, take unto himſelf.

§. 19.

John IV. 1—42.

When therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples than John; (though Jeſus himſelf baptized not, but *his* diſciples) he left Judea, and departed again into Galilee. And he muſt needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his ſon Joſeph (*e*). Now Jacob's well was there. Jeſus therefore being wearied with *his* journey, ſat thus on the well: and it was about the ſixth hour (*f*). There cometh a woman of Samaria to draw water: Jeſus ſaith unto her, Give me to drink. (For his diſciples were gone away unto the city to buy meat). Then ſaith the woman of Samaria unto him, How is it, that thou being a Jew, aſkeſt drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jeſus anſwered and ſaid unto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink, thou wouldeſt have aſked of him, and he would have given thee living water. The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep: from whence then haſt thou that living water? Art thou greater than our father Jacob, which gave us the well, and drunk thereof himſelf, and his children, and his cattle? Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water, ſhall thirſt again: But whoſoever

(*e*) Gen. xxxiii. 19. xlviii. 22. Joſh. xxiv. 32.
(*f*) At noon, about twelve o'clock.

ſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water, ſpringing up into everlaſting life. The woman ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw. Jeſus ſaith unto her, Go, call thy huſband, and come hither. The woman anſwered and ſaid, I have no huſband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no huſband: For thou haſt had five huſbands, and he whom thou now haſt, is not thy huſband: in that ſaidſt thou truly. The woman ſaith unto him, Sir, I perceive that thou art a prophet. Our fathers worſhipped in this mountain, and ye ſay, that in Jeruſalem is the place where men ought to worſhip *(g)*. Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father. Ye worſhip ye know not what: we know what we worſhip: for ſalvation is of the Jews. But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: For the Father ſeeketh ſuch to worſhip him. God *is* a ſpirit, and they that worſhip him, muſt worſhip *him* in ſpirit, and in truth. The woman ſaith unto him, I know that Meſſias cometh, which is called Chriſt: when he is come, he will tell us all things. Jeſus ſaith unto her, I that ſpeak unto thee, am *he*. And upon this came his diſciples, and marvelled that he talked with the woman: yet no man ſaid, What ſeekeſt thou? or, Why talkeſt thou with her? The woman then left

(g) Deut. xii. 5.

left her water-pot, and went her way into the city, and ſaith to the men, Come, ſee a man which told me all things that ever I did: Is not this the Chriſt? Then they went out of the city and came unto him. In the mean while his diſciples prayed him, ſaying, Maſter, eat. But he ſaid unto them, I have meat to eat that ye know not of. Therefore ſaid the diſciples one to another, Hath any man brought him *aught* to eat? Jeſus ſaith unto them, My meat is, to do the will of him that ſent me, and to finiſh his work. Say not ye, There are yet four months, and *then* cometh harveſt? behold, I ſay unto you, Lift up your eyes, and look on the fields: for they are white already to harveſt. And he that reapeth, receiveth wages, and gathereth fruit unto life eternal: that both he that ſoweth, and he that reapeth, may rejoice together. And herein is that ſaying true, One ſoweth, and another reapeth. I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entered into their labours.

And many of the Samaritans of that city believed on him, for the ſaying of the woman, which teſtified, He told me all that ever I did. So when the Samaritans were come unto him, they beſought him that he would tarry with them: and he abode there two days. And many more believed, becauſe of his own word: And ſaid unto the woman, Now we believe, not becauſe of thy ſaying: for we have heard him ourſelves, and know that this is indeed the Chriſt, the Saviour of the world.

§. 20.

§. 20.

John IV. 43—54.

Now after two days he departed thence and went into Galilee. For Jeſus himſelf teſtified, that a prophet hath no honour in his own country (*h*). Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem, at the feaſt: for they alſo went unto the feaſt. So Jeſus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman (*i*), whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down, and heal his ſon: for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The nobleman ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way; thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told *him*, ſaying, Thy ſon liveth. Then enquired he of them the hour, when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that *it was* at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe. This *is* again the ſecond miracle *that* Jeſus did when he was come out of Judea into Galilee.

§. 21.

(*h*) He did not go, this time, to Nazareth. (*i*) Courtier or ruler.

§. 21.

John V. 1—47.

After this, there was a feaſt (*k*) of the Jews, and Jeſus went up to Jeruſalem. Now there is at Jeruſalem by the ſheep *market (l)* a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In theſe lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain ſeaſon into the pool, and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had. And a certain man was there, which had an infirmity thirty and eight years. When Jeſus ſaw him lie, and knew that he had been now a long time *in that caſe*, he ſaith unto him, Wilt thou be made whole? The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another ſteppeth down before me. Jeſus ſaith unto him, Riſe, take up thy bed, and walk. And immediately the man was made whole, and took up his bed and walked: and on the ſame day was the ſabbath. The Jews therefore ſaid unto him that was cured, It is the ſabbath day; it is not lawful for thee to carry *thy* bed. He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed and walk. Then aſked they him, What man is that which ſaid unto thee, Take up thy bed and walk? And he that was healed, wiſt not who it was: for Jeſus had conveyed

(*k*) Penteeoſt. (*l*) *Or*, gate.

veyed himſelf away, a multitude being in *that* place. Afterward Jeſus findeth him in the temple, and ſaid unto him, Behold, thou art made whole, ſin no more, leſt a worſe thing come unto thee. The man departed, and told the Jews that it was Jeſus which had made him whole. And therefore did the Jews perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath day. But Jeſus anſwered them, My Father worketh hitherto, and I work. Therefore the Jews ſought the more to kill him, becauſe he not only had broken the ſabbath, but ſaid alſo, that God was his father, making himſelf equal with God. Then anſwered Jeſus, and ſaid unto them, Verily, verily I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: for what things ſoever he doeth, theſe alſo doeth the Son likewiſe. For the Father loveth the Son, and ſheweth him all things that himſelf doeth, and he will ſhew him greater works than theſe, that ye may marvel. For as the Father raiſeth up the dead, and quickeneth *them:* even ſo the ſon quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him. Verily, verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life. Verily, verily I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice

voice of the Son of God: and they that hear ſhall live. For as the Father hath life in himſelf; ſo hath he given to the Son to have life in himſelf. And hath given him authority to execute judgment alſo, becauſe he is the Son of man (*m*). Marvel not at this: for the hour is coming, in which all that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation. I can of mine own ſelf do nothing; as I hear I judge, and my judgment is juſt; becauſe I ſeek not mine own will, but the will of the Father which hath ſent me. If I (*n*) bear witneſs of myſelf, my witneſs is not true (*o*). There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true. Ye ſent unto John, and he bare witneſs unto the truth. But I receive not teſtimony from man; but theſe things (*p*) I ſay, that ye might be ſaved. He was a burning and a ſhining light: and ye were willing for a ſeaſon to rejoice in his light. But I have a greater witneſs than *that* of John; for the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me. And the Father himſelf which hath ſent me, hath borne witneſs of me. Ye have neither heard his voice at any time, nor ſeen his ſhape. And ye have not his word abiding in you: for whom he hath ſent, him ye believe not. Search the ſcriptures (*q*), for in them ye think ye have eter-

(*m*) Dan. vii. 13, 14. (*n*) Alone. (*o*) i. e. valid. (*p*) Namely, that God beareth witneſs of me. (*q*) Or, Ye ſearch, &c.

nal life, and they are they which teſtify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another ſhall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and ſeek not the honour that *cometh* from God only? Do not think that I will accuſe you to the Father: there is *one* that accuſeth you, *even* Moſes, in whom ye truſt. For had ye believed Moſes, ye would have believed me: for he wrote of me. But if ye believe not his writings, how ſhall ye believe my words?

§. 22.

Luke III. 19, 20. Matt. IV. 12—17.
Mark I. 14, 15, 21, 22. Luke IV. 14—32.

Luke [*About this time*] Herod the tetrarch being reproved by John for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he ſhut up John in priſon.

Mat. Luke [Now when Jeſus had heard that John was caſt into priſon, he departed, and returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. And he taught in their ſynagogues, being glorified of all. And he came to Nazareth, where he had been brought up, and as his cuſtom was, he went into the ſynagogue on the ſabbath day, and ſtood up for to read. And there was delivered unto him the book of the prophet Eſaias, and when he had opened the

the book, he found the place where it was written (*r*), The Spirit of the Lord *is* upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed, to preach the acceptable year of the Lord. And he cloſed the book, and he gave *it* again to the miniſter, and ſat down, and the eyes of all them that were in the ſynagogue were faſtened on him. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears. And all bare him witneſs, and wondered at the gracious words which proceeded out of his mouth. And they ſaid, Is not this Joſeph's ſon? And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heal thyſelf; whatſoever we have heard done in Capernaum, do alſo here in thy country. And he ſaid, Verily, I ſay unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Iſrael in the days of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land; but unto none of them was Elias ſent, ſave unto Sarepta *a city* of Sidon, unto a woman that was a widow (*s*). And many lepers were in Iſrael in the time of Eliſeus the prophet, and none of them was cleanſed ſaving Naaman the Syrian (*t*). And all they in the ſynagogue, when they heard theſe things, were filled with wrath, and roſe up, and thruſt him out of the city, and led him unto the brow of the hill, (whereon their city

(*r*) Iſa. lxi. 1. (*s*) 1 Kings xvii. 9. (*t*) 2 Kings v. 1—14.

Luke was built) that they might caſt him down headlong. But he paſſing through the midſt of them, went his way.

[Matt.] [And leaving Nazareth, he came down to, and dwelt in Capernaum a city of Galilee, which is upon the ſea-coaſt in the borders of Zabulon, and Nephthalim:] and taught them on the ſabbath days. And they were aſtoniſhed at his doctrine; for his [Matt.] word was with power. [That it might be fulfilled which was ſpoken by Eſaias the prophet (*u*), ſaying, The land of Zabulon, and the land of Nephthalim, *by* the way of the ſea beyond Jordan, Galilee of the Gentiles: The people which ſat in darkneſs, ſaw great light, and to them which ſat in the region and ſhadow of death, light is ſprung up. From that time Jeſus began to preach the goſpel of the kingdom of God, and to ſay,][The time is fulfilled, and [Mark] the kingdom of God is at hand: Repent ye, and believe the goſpel.]

§. 23.

Matt. IV. 18—22. Mark I. 16—20. Luke V. 1—11.

[Matt. And Jeſus walking by the ſea of Galilee ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers.)

[Mark [And when he had gone a little further thence, he ſaw other two brethren, James *the ſon* of Zebedee, and John his brother, who alſo were in a ſhip with Luke Zebedee their father, mending their nets:][And as the people preſſed upon him to hear the word of God, (he ſtood by the lake Geneſareth) he entered into

(*u*) Iſa. ix. 1, 2.

into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs at thy word I will let down the net. And when they had this done, they encloſed a great multitude of fiſhes, and their net brake. And they beckoned unto *their* partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw *it*, he fell down at Jeſus' knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: And ſo *was* alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not; from henceforth thou ſhalt catch men. And he ſaid to him and Andrew, Follow me, and I will make you fiſhers of men. He alſo called James and John. And when they had brought their ſhips to land, they forſook all, and (the ſons of Zebedee) immediately left their father in the ſhip with the hired ſervants, and followed him.

Matt.

§. 24.

Matt. IV. 23, 24, 25. Mark III. 7—12.
Luke VI. 17—19.

Matt. And Jeſus went about all Galilee, teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the people. And his fame went throughout all Syria: And they brought unto him all ſick people that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatick, and thoſe that had the palſy; and he healed them.

[Mark] But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him and, *from* Decapolis, and from Judea, and from Jeruſalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him. For he had healed many, inſomuch that they preſſed upon him

[Luke] for to touch him, as many as had plagues. [For there went virtue (*w*) out of him, and healed them all.] And they that were vexed with unclean ſpirits were [*alſo*] healed. And unclean ſpirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of God. And he ſtraitly charged them that they ſhould not make him known.]

§. 25.

(*w*) *Or*, power.

§. 25.

Matt. V. VI. VII. Mark III. 13—19.
Luke VI. 12—17. 20—49.

And ſeeing the multitudes, he went up into a mountain [to pray, and continued all night in prayer to God. And when it was day, he called unto him his diſciples,] whom he would, and they came unto him: and [of them he choſe and] ordained twelve, [whom alſo he named apoſtles:] And ordained that they ſhould be with him, and that he might ſend them forth to preach: And to have power to heal ſickneſſes, and to caſt out devils. [*Namely,*] Simon (whom he alſo ſirnamed Peter) and Andrew his brother, and James *the ſon* of Zebedee, and John the brother of James, (and he ſirnamed them, [*both,*] Boanerges, which is, The ſons of (*x*) thunder) and Philip and Bartholomew, Matthew [*the publican*] and Thomas, James *the ſon* of Alpheus, and Simon the Canaanite, called Zelotes (*y*), and Judas Thaddeus *the brother* of James, and Judas Iſcariot, which alſo betrayed him. And he came down with them and ſtood in the plain, and the company of his diſciples, and a great multitude of people, which came to hear him, and to be healed of their diſeaſes.] And when he was ſet, his diſciples came unto him. [And he lift up his eyes on his diſciples,] opened his mouth, and taught them, ſaying,

Matt. Luke Mark Luke viz. ſim. Luke

Bleſſed *are* the poor in ſpirit: for theirs is the kingdom of heaven. Bleſſed *are* they that mourn [and weep now:] for they [ſhall laugh *and*] be comforted. Bleſſed *are* the meek: for they ſhall inherit the

id. id.

(*x*) Powerful witneſſes. (*y*) Zealous.

the earth. Bleſſed *are* they which do hunger [now] and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed *are* the merciful: for they ſhall obtain mercy. Bleſſed *are* the pure in heart: for they ſhall ſee God. Bleſſed *are* the peace-makers: for they ſhall be called the children of God. Bleſſed *are* they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. Bleſſed *are* ye [when men ſhall hate you, and when they ſhall ſeparate you *from their* Luke *company*, and ſhall reproach *you*, and caſt out your name as evil, for the Son of man's ſake;] when men ſhall revile you, and perſecute *you*, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoice and be exceeding glad [in that day,] and leap for joy: for behold] great *is* your reward in heaven: [For ib. in like manner did their fathers:] ſo perſecuted they the prophets which were before you. [But [*on the* it. *other hand*] wo unto you that are rich: for ye have received your conſolation. Wo unto you that are full; for ye ſhall hunger. Wo unto you that laugh now, for ye ſhall mourn and weep. Wo unto you when all men ſhall ſpeak well of you: for ſo did their fathers to the falſe prophets.]

Ye are the ſalt of the earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and to be trodden under foot of men. Ye are the light of the world: A city that is ſet on an hill cannot be hid. Neither do men light a candle, and put it under a buſhel: but on a candleſtick, and it giveth light unto all that are in the houſe. Let your light ſo ſhine before men, that they may ſee your

good

good works, and glorify your Father which is in heaven.

Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy but to fulfil. For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled. Whoſoever therefore ſhall break one of theſe leaſt commandments; and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: But whoſoever ſhall do and teach *them*, the ſame ſhall be called great in the kingdom of heaven. For I ſay unto you, That except your righteouſneſs ſhall exceed *the righteouſneſs* of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill (*z*): and whoſoever ſhall kill, ſhall be in danger of the judgment. But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca (*a*), ſhall be in danger of the council: but whoſoever ſhall ſay, *Thou* fool, ſhall be in danger of hell fire (*b*). Therefore, if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee: Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary (*c*) quickly, whiles thou art in the way with him (*d*): leſt at any time the adverſary deliver thee

(*z*) Exod. xx. 13. (*a*) Vain fellow. (*b*) He deſerves to be burnt in the valley of Hinnom. (*c*) Accuſer. (*d*) In the way to the judge.

thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily, I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery (*e*). But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and caſt *it* from thee: for *it* is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell. And if thy right hand offend thee, cut it off, and caſt *it* from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell. It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement (*f*). But I ſay unto you, That whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thyſelf, but ſhall perform unto the Lord thine oaths (*g*). But I ſay unto you, Swear not at all; neither by heaven, for it is God's throne: Nor by the earth, for it is his footſtool: neither by Jeruſalem, for it is the city of the great king. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black. But let your communication be, Yea,

(*e*) Exod. xx. 14. (*f*) Deut. xxiv. 1. (*g*) Num. xxx. 2.

Yea, yea, Nay, nay: for whatſoever *is* more than theſe, cometh of evil.

Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth (*b*). But I ſay unto you, That ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo. And if any man will ſue thee at the law, and take away thy coat, let him have thy cloak alſo. And whoſoever ſhall compel thee to go a mile, go with him twain. Give to every man that aſketh of thee, and from him that would borrow of thee, turn not thou away.

Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy. But I ſay unto you which hear, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you: That ye may be the children of your Father, which is in heaven, for he is kind unto the unthankful, and *to* the evil, *and* maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt, and on the unjuſt. For if ye love them which love you, what reward have ye? do not even the publicans the ſame? for ſinners alſo love thoſe that love them. And if ye ſalute your brethren only, what do ye more *than others?* do not even the publicans ſo? [And if you do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame. And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much Luke

(*b*) Exod. xxi. 24. Levit. xxiv. 20. Deut. xix. 21.

much again. But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward ſhall be great, and ye ſhall be the children of the Higheſt:] Be ye therefore perfect, even as your Father which is in heaven is perfect; [and merciful, as your Father alſo is merciful.] Luke

Take heed that ye do not your alms before men, to be ſeen of them: otherwiſe ye have no reward of your Father which is in heaven. Therefore, when thou doeſt *thine* alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward. But when thou doeſt alms, let not thy left hand know what thy right hand doeth: That thine alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

And when thou prayeſt, thou ſhalt not be as the hypocrites *are*; for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men, Verily I ſay unto you, They have their reward. But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

But when ye pray, uſe not vain repetitions, as the heathen *do:* for they think that they ſhall be heard for their much ſpeaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye aſk him. After this manner therefore pray ye,

OUR FATHER which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you. But if ye forgive not men their treſpaſſes: neither will your Father forgive your treſpaſſes.

Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, they have their reward. But thou when thou faſteſt, anoint thine head, and waſh thy face: That thou appear not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, ſhall reward thee openly.

Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal. But lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo. The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light. But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great *is* that darkneſs?

No man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment. Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they? Which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field how they grow; they toil not, neither do they ſpin. And yet I ſay unto you, That even Solomon in all his glory, was not arayed like one of theſe. Wherefore if God ſo cloath the graſs of the field, which to-day is, and to-morrow is caſt into the oven, *ſhall he* not much more *cloath* you, O ye of little faith. Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be cloathed? (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of itſelf: ſufficient unto the day is the evil thereof.

Luke Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned; forgive, and

ye

ye ſhall be forgiven: Give, and it ſhall be given unto you.] For with what judgment ye judge, ye ſhall be judged: and with what meaſure ye mete withal, it ſhall be meaſured to you again: [good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom.

[And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter: but every one that is perfect ſhall be as his maſter.] And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye. Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again, and rent you.

Aſk and it ſhall be given you: Seek and ye ſhall find: knock and it ſhall be opened unto you. For every one that aſketh receiveth, and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened: Or what man is there of you whom if his ſon aſk bread, will he give him a ſtone? Or if he aſk a fiſh, will he give him a ſerpent? If ye then being evil, know how to give good gifts unto your children, how much more ſhall your Father which

is in heaven give good things to them that aſk him? Therefore all things, whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets.

Enter ye in at the ſtrait gate; for wide *is* the gate and broad *is* the way that leadeth to deſtruction, and many there be which go in thereat: Becauſe ſtrait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

Beware of falſe prophets, which come to you in ſheep's cloathing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit. For every tree is known by his own fruit. Every tree that bringeth not forth good fruit, is hewn down and caſt into the fire. Wherefore by their fruits ye ſhall know them.

Luke [A good man out of the good treaſure of his heart, bringeth forth that which is good: and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh.

Why call ye me, Lord, Lord, and do not the things which I ſay?] Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils: and

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in thy name done many wonderful works? And then will I profeſs unto them, I never knew you: depart from me ye that work iniquity. Therefore, whoſoever [cometh to me, and] heareth theſe ſayings of mine, and doeth them, [I will ſhew you to what he is like. He is like unto a wiſe man which built an houſe, and digged deep, and laid the foundation on a rock: and when the rain deſcended, and the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it:] and the winds blew and beat upon that houſe, and it fell not; for it was founded upon a rock. And every one that heareth theſe ſayings of mine, and doeth them not, ſhall be likened unto a fooliſh man that [without a foundation,] built his houſe upon the ſand. And the rain deſcended, and the floods came, and the winds blew, and [the ſtream did] beat [vehemently upon that houſe, and immediately it fell,] and great was the fall of it.

Luke

Luke

it

id.

And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine. For he taught them as one having authority, and not as the Scribes.

§. 26.

Matt. VIII. 1—4. Mark I. 40—45. Luke V. 12—16.

When he was come down from the mountain great multitudes followed him. And behold there came a man full of leproſy, who ſeeing Jeſus, and kneeling down unto him, fell on *his* face, worſhipped him, and beſought him, ſaying unto him, Lord, if thou wilt, thou canſt make me clean.

And Jeſus, moved with compaſſion, put forth *his* hand, and touched him, and ſaith unto him, I will, be thou clean. And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was cleanſed. And he ſtraitly charged him, and forthwith ſent him away: And ſaith unto him, See thou ſay nothing to any man: but go thy way, ſhew thyſelf to the prieſt, and offer for thy cleanſing, thoſe things which Moſes commanded (*i*), for a teſtimony unto them. But he went out, and began to publiſh *it* much, and to blaze abroad the matter, *and* ſo much the more went there a fame abroad of him: inſomuch that Jeſus could no more openly enter into the city: For great multitudes came together to hear, and to be healed by him of their infirmities. But he withdrew himſelf, and was without in deſart places, and prayed: and they came to him from every quarter.

§. 27.

Matt. VIII. 5—13. Luke VII. 1—10.

[*Thereupon*] Jeſus entered into Capernaum. And a certain centurion's ſervant, who was dear unto him, was ſick of the palſy and ready to die, and was grievouſly tormented. And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant. And when they came to Jeſus, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this. For he loveth our nation, and he hath built us a ſynagogue. Jeſus ſaith, I will come and

(*i*) Levit. xiv.

and heal him. Then Jeſus went with them. And when he was now not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thyſelf, for I am not worthy that thou ſhouldeſt enter under my roof. Wherefore neither thought I myſelf worthy to come unto thee: but ſpeak the word only, and my ſervant ſhall be healed. For I alſo am a man ſet under authority, having ſoldiers under me: And I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it. When Jeſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the people that followed him, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, That many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And the centurion came to Jeſus (*k*), and Jeſus ſaid unto him, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour. And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick.

§. 28.

Mark I. 21—28. Luke IV. 31—37.

And he went in Capernaum on the ſabbath-day into the ſynagogue, and taught. And they were aſtoniſhed

(*k*) And ſpoke unto him the ſame words, which his friends had before ſpoken to Jeſus in his name.

aſtoniſhed at his doctrine, for his word was with power, for he taught them as one that had authority, and not as the Scribes. And there was in their ſynagogue, a man which had a ſpirit of an unclean devil, and he cried out with a loud voice, ſaying, Let us alone, what have we to do with thee, thou Jeſus of Nazareth? Art thou come to deſtroy us? I know thee, who thou art, the holy One of God. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the unclean ſpirit had torn him, and thrown him in the midſt, and cried with a loud voice, he came out of him, and hurt him not. And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? What new doctrine *is* this? for with authority and power he commandeth even the unclean ſpirits, and they do obey him, and come out. And immediately his fame ſpread abroad, throughout all the region into every place of the country round about Galilee.

§. 29.

Matt. VIII. 14—17. Mark I 29—34. Luke IV. 38—41.

And forthwith, he aroſe out of the ſynagogue, and they entered into the houſe of Simon Peter and Andrew, with James and John. And Simon's wife's mother lay ſick of a great fever: and anon they told him of her, and beſought him for her. And he came and ſtood over her, and took her by the hand, and rebuked the fever, and lift her up, and immediately

diately the fever left her. And immediately ſhe aroſe, and miniſtered unto them.

And at even, when the ſun did ſet, all they that had any ſick with divers diſeaſes brought them unto him, and they brought to him many that were poſſeſſed of devils. And all the city was gathered together at the door. And he caſt out many devils with *his* word, and they cried out, ſaying, Thou art Chriſt the ſon of God. And he rebuking them, ſuffered not the devils to ſpeak: for they knew him, that he was Chriſt. And he healed many that were ſick of divers diſeaſes: and he laid his hands on every one of them, and healed them. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Himſelf took our infirmities, and bare *our* ſickneſſes *(l)*.

§. 30.

Mark I. 35—39. Luke IV. 42, 43, 44.
Matt. VIII. 18—27. Mark IV. 35—41.
Luke VIII. 22—25. IX. 57—60.

And in the morning, riſing up a great while before day, he went out, and departed into a deſart place, and there prayed. And Simon, and they that were with him, followed after him: And when they had found him, they ſaid unto him, All men ſeek for thee. And the people ſought him, and came unto him, and ſtayed him, that he ſhould not depart from them. And he ſaid unto them, Let us go into the next towns, that I may preach the kingdom of God to other cities alſo, for therefore am I come forth.

(l) Iſa. liii. 4.

forth. And he preached in their ſynagogues, throughout all Galilee, and caſt out devils.

And the ſame day, when the even was come when Jeſus ſaw great multitudes about him, he ſaith unto his diſciples, Let us go over unto the other ſide of the lake. And a certain Scribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt. And Jeſus ſaith unto him, The foxes have holes, and the birds of the air *have* neſts: but the ſon of man hath not where to lay *his* head. And another of his diſciples ſaid unto him, Lord, ſuffer me firſt to go and bury my father. But Jeſus ſaid unto him, Follow me, and let the dead bury their dead; but go thou and preach the kingdom of God. And when they had ſent away the multitude, they took him even as he was in the ſhip, and there were alſo with him other little ſhips. And they launched forth. And behold, there aroſe a great ſtorm of wind and a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves, and the waves beat into the ſhip, ſo that it was now full, and they were in jeopardy. And he was in the hinder part of the ſhip aſleep on a pillow; and his diſciples came to him, and awoke him, ſaying, Maſter, careſt thou not that we periſh: Lord, ſave us, or we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? How is it that ye have no faith? Then he aroſe and rebuked the winds, and the raging of the water, and ſaid unto the ſea, Peace, be ſtill; and the wind ceaſed, and there was a great calm. But the men feared exceedingly, and marvelled, and ſaid one to another, What manner

of

of man is this? for he commandeth even the winds and the water, and even the winds and the ſea obey him.

§. 31.

Matt. VIII. 28—34. Mark V. 1—20.
Luke VIII. 26—39.

And they came over unto the other ſide of the ſea, into the country of the Gadarenes, and Gergeſenes, which is over againſt Galilee. And when he went forth out of the ſhip to land, there met him, out of the city, two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. *One of them* had devils long time. And no man could bind him, no, not with chains: Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces, neither could any man tame him: and he was driven of the devil into the wilderneſs: and he ware no cloaths, neither abode in *any* houſe, but always night and day, he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones. But when they ſaw Jeſus afar off, they ran, and fell down before him, and worſhipped him, and cried with a loud voice, ſaying, What have we to do with thee, Jeſus, thou ſon of the moſt high God? art thou come hither to torment us before the time? I beſeech thee, I adjure thee by God, that thou torment me not. (For he had commanded the unclean ſpirit to come out of the man). And Jeſus aſked him, ſaying, What is thy name? And he anſwered,

ſaying,

ſaying, My name is Legion, for we are many. Becauſe many devils were entered into him. And they beſought him much, that he would not ſend them away out of the country, *and* that he would not command them to go out into the deep. Now there was there, a good way off from them, nigh unto the mountains, a great herd of ſwine feeding. And all the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine, that we may enter into them. And forthwith Jeſus gave them leave, and ſaid unto them, Go. And the unclean ſpirits went out, and entered into the ſwine. And behold the whole herd of ſwine ran violently down a ſteep place into the ſea (they were about two thouſand) and periſhed in the waters. And when they that fed the ſwine ſaw what was done, they fled and went their ways into the city, and told every thing in the city, and in the country, and what was befallen to the poſſeſſed of the devils. And behold the whole city came out to meet Jeſus, and to ſee what it was that was done. And they came to Jeſus, and found the man out of whom the devils were departed, and ſaw him *that* had the legion, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid. And they that ſaw *it*, told them by what means he that was poſſeſſed of the devils was healed, and alſo concerning the ſwine. Then the whole multitude of the country of the Gadarenes round about, beſought him to depart from them, and out of their coaſts; for they were taken with great fear. And he went up into the ſhip. And when he was come into the ſhip, the man out

of

of whom the devils were departed, beſought him, that he might be with him. Howbeit Jeſus ſuffered him not, but ſent him away, ſaying, Return to thine own houſe, and to thy friends, and tell them how great things God hath done for thee, and hath had compaſſion on thee. And he departed, and went his way, and began to publiſh throughout the whole city, and in Decapolis, how great things Jeſus had done for him; and all men did marvel.

§. 32.

Matt. IX. 1—9. Mark V. 21. II. 1—12. Luke VIII. 42. V. 17—25.

And he entered into a ſhip, and paſſed over again unto the other ſide, *and* much people gathered unto him, and *gladly* received him, for they were all waiting for him, and he was nigh unto the ſea. And again he entered into Capernaum, into his own city, and it was noiſed that he was in the houſe. And ſtraightway many were gathered together, inſomuch that that there was no room to receive *them*, no not ſo much as about the door: and he preached the word unto them. And it came to paſs, as he was teaching, there were Phariſees, and doctors of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was *preſent* to heal them. And behold, men came unto him, bringing a man ſick of the palſy, lying on a bed, which was borne of four. And they ſought means to bring him in, and to lay *him* before him. And when they could not come nigh unto him for the preſs, nor find by what way

they might bring him in, becauſe of the multitude, they went upon the houſe-top, uncovered the roof, where he was, and when they had broken it up, they let him down through the tiling with *his* couch, into the midſt before Jeſus. And when he ſaw their faith, he ſaid unto the ſick of the palſy, Son, be of good chear, thy ſins are forgiven thee. And behold, certain of the Scribes and Phariſees ſitting there, began to reaſon within themſelves, ſaying, Who is this which ſpeaketh blaſphemies? Who can forgive ſins but God alone? And immediately, when Jeſus perceived in his ſpirit, that they ſo reaſoned within themſelves, knowing their thoughts, he anſwering, ſaid unto them, Why reaſon ye theſe things? Wherefore think ye evil in your hearts? For whether is it eaſier to ſay to the ſick of the palſy, Thy ſins be forgiven thee, or to ſay, Ariſe, and take up thy bed, and walk? But that ye may know that the Son of man hath power upon earth to forgive ſins, (he ſaith to the ſick of the palſy) I ſay unto thee, Ariſe, and take up thy bed, and go thy way into thine houſe. And immediately he roſe up before them, and took up his bed, and went forth before them all, and departed to his own houſe, glorifying God, inſomuch that when the multitude ſaw *it*, they marvelled, and were all amazed, and glorified God, which had given ſuch power unto men, and were filled with fear, ſaying, We never ſaw it on this faſhion, We have ſeen ſtrange things to-day.

§. 33.

§. 33.

Matt. IX. 10—17. Mark II. 13—22.
Luke V. 27—39.

And after theſe things he went forth again by the ſea *ſide*, and all the multitude reſorted unto him, and he taught them. And as he paſſed forth from thence, he ſaw a publican, named Matthew *or* Levi *the ſon* of Alpheus, ſitting at the receipt of cuſtom: and he ſaid unto him, Follow me. And he left all, roſe up, and followed him. And Levi made him a great feaſt in his own houſe: And it came to paſs, that as Jeſus ſat at meat, behold, a great company of publicans and ſinners came and ſat down alſo with him and his diſciples: for there were many and they followed him. But when the Scribes and Phariſees ſaw him eat with publicans and ſinners, they murmured againſt his diſciples, ſaying, Why eateth your Maſter, *and* why do ye eat and drink with publicans and ſinners? But when Jeſus heard *that*, he anſwering, ſaid unto them, They that be whole need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice (*m*): For I am not come to call the righteous but ſinners to repentance.

And the diſciples of John and of the Phariſees uſed to faſt, and they come and ſay unto him, Why do the diſciples of John and of the Phariſees faſt often, and make prayers, but thy diſciples faſt not, but eat and drink. And Jeſus ſaid unto them, Can ye make the children of the bride-chamber faſt *and*

 mourn,

(*m*) Hoſea vi. 6.

mourn, as long as the Bridegroom is with them? as long as they have the Bridegroom with them, they cannot faſt. But the days will come, when the Bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

And he ſpake alſo a parable unto them, No man ſeweth a piece of new cloth on an old garment: elſe the new piece that filled it up taketh away from the old garment, and the rent is made worſe, and the piece that was *taken* out of the new, agreeth not with the old. And no man putteth new wine into old bottles: elſe the new wine will burſt the bottles, and the wine is ſpilled, and the bottles ſhall periſh. But the new wine muſt be put into new bottles, and both are preſerved. No man alſo having drunk old *wine*, ſtraightway deſireth new, for he ſaith, The old is better.

§. 34.

Matt. IX. 18—26. Mark V. 22—43. Luke VIII. 41—56.

While he ſpake theſe things unto them, behold there came a man named Jairus, and he was one of the rulers of the ſynagogue, and when he ſaw him, he fell down at Jeſus' feet, and worſhipped him, and beſought him greatly that he would come into his houſe, for he had one only daughter about twelve years of age, and ſhe lay a dying. And *he* beſought him, ſaying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands upon her, that ſhe may be healed, and ſhe ſhall live. And Jeſus aroſe and followed him, and

ſo

ſo did his diſciples. But as he went, much people followed him, and thronged him. And behold a certain woman which was diſeaſed with an iſſue of blood twelve years, and had ſuffered many things of many phyſicians, and had ſpent all her living upon phyſicians, neither could be healed of any, and was nothing bettered, but rather grew worſe, when ſhe had heard of Jeſus, came in the preſs behind him, and touched the border of his garment. For ſhe ſaid within herſelf, if I may but touch his garment, I ſhall be whole. And ſtraightway the fountain of her blood was dried up: and ſhe felt in her body that ſhe was healed of that plague. And Jeſus immediately knowing in himſelf, that virtue had gone out of him, turned him about in the preſs, and ſaid, Who touched my cloaths? When all denied, Peter and they that were with him, ſaid unto him, Maſter, thou ſeeſt the multitude throng thee, and preſs *thee*, and ſayeſt thou, Who touched me? And Jeſus ſaid, Some body hath touched me: for I perceive that virtue is gone out of me. And he looked round about to ſee her that had done this thing. And when the woman ſaw that ſhe was not hid, ſhe came fearing and trembling, knowing what was done in her, and fell down before him, and told him all the truth; *and* declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately. And when he ſaw her, he ſaid unto her, Daughter, be of good comfort, thy faith hath made thee whole; go in peace, and be whole of thy plague. And the woman was made whole from that hour.

While he yet ſpake, there came from the ruler of the ſynagogue's *houſe*, certain which ſaid to him, Thy daughter is dead, why troubleſt thou the Maſter any further? But as ſoon as Jeſus heard the word that was ſpoken, he anſwered and ſaid unto the ruler of the ſynagogue, Be not afraid, only believe, and ſhe ſhall be made whole. And when he came into the houſe of the ruler of the ſynagogue, he ſuffered no man to go in, ſave Peter, and James, and John the brother of James, and the father, and the mother of the maiden. And when he ſaw the minſtrels, and the tumult, and the people making a noiſe, and them that wept and wailed greatly, he ſaith unto them, Why make ye this ado, and weep? Give place, and weep not, for the maid is not dead, but ſleepeth. And they laughed him to ſcorn, knowing that ſhe was dead. But when he had put them all out, he taketh the father and the mother of the damſel, and them that were with him, and entereth in where the damſel was lying. And he took the damſel by the hand, and ſaid unto her, Talitha cumi, which is, being interpreted, Damſel (I ſay unto thee) ariſe. And her ſpirit came again, and ſhe aroſe ſtraightway, and walked: and he commanded that ſomething ſhould be given her to eat. And her parents were aſtoniſhed with a great aſtoniſhment. And he charged them ſtraitly, that they ſhould tell no man what was done. And the fame thereof went abroad into all that land.

§. 35.

Matt. IX. 27—34. Luke XI. 14, 15.

And when Jeſus went from thence, two blind men followed him, crying and ſaying, Thou Son of David, have mercy on us. And when he was come into the houſe, the blind men came to him: and Jeſus ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord. Then touched he their eyes, ſaying, According to your faith, be it unto you. And their eyes were opened, and Jeſus ſtraitly charged them, ſaying, See that no man know *it*. But they, when they were departed, ſpread abroad his fame in all that country.

And as they went out, behold, they brought to him a dumb man poſſeſſed with a devil. And when the devil was caſt out, the dumb ſpake. And the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael. But the Phariſees ſaid, He caſteth out devils through Beelzebub the prince of the devils.

§. 36.

Matt. IX. 35—38. X. XI. 1. Mark VI. 6—13. Luke VIII. 1—3. IX. 1—6.

And it came to paſs afterward, that he went round about, throughout every city and village, teaching in their ſynagogues, preaching and ſhewing the glad tidings of the kingdom of God (*n*), and healing every ſickneſs, and every diſeaſe among the people. And the twelve *were* with him. And certain women which had been healed of evil ſpirits and infirmities, Mary

(*n*) Or, as Matthew writes, preaching the goſpel of the kingdom.

Mary called Magdalene, out of whom went ſeven devils, and Joanna the wife of Chuza, Herod's ſteward, and Suſanna, and many others which miniſtered unto him of their ſubſtance. But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad as ſheep having no ſhepherd. Then ſaith he unto his diſciples, The harveſt truly *is* plenteous, but the labourers *are* few. Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

Then he called his twelve diſciples together unto him, and gave them power and authority over all devils and unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs and all manner of diſeaſe. Now the names of the twelve apoſtles are theſe, The firſt, Simon who is called Peter, and Andrew his brother, James *the ſon* of Zebedee, and John his brother: Philip and Bartholomew, Thomas and Matthew the publican, James *the ſon* of Alpheus, and [*Judas*] Lebbeus, whoſe ſirname was Thaddeus: Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him.

Theſe twelve Jeſus ſent forth, by two and two, and commanded them, ſaying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not. But go rather to the loſt ſheep of the houſe of Iſrael. And as ye go, preach, ſaying, The kingdom of heaven is at hand. Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give. Provide neither gold nor ſilver, nor braſs in your purſes, *and* take nothing for your

your journey, ſave a ſtaff only. No ſcrip, no bread, neither ſhoes (*o*), neither have two coats apiece (*p*). For the workman is worthy of his meat. And into whatſoever city or town ye ſhall enter, enquire who in it is worthy: and there abide till you go thence. And when ye come into an houſe, ſalute it, and if the houſe be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whoſoever ſhall not receive you, nor hear your words, when ye depart out of that houſe or city, ſhake off the very duſt from under your feet for a teſtimony againſt them. Verily, I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Behold, I ſend you forth as ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and harmleſs as doves. But beware of men: for they will deliver you up to the councils, and they ſhall ſcourge you in their ſynagogues. And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles. But when they deliver you up, take no thought how or what ye ſhall ſpeak: for it ſhall be given you in that ſame hour what ye ſhall ſpeak. For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.

And the brother ſhall deliver up the brother to death, and the father the child: and the children ſhall

(*o*) Mark adds, "but *be* ſhod with ſandals."

(*p*) Go juſt as you are now cloathed, without any further proviſion.

ſhall riſe up againſt *their* parents, and cauſe them to be put to death. And ye ſhall be hated of all men for my name's ſake: but he that endureth to the end ſhall be ſaved. But when they perſecute you in this city, flee ye into another: for verily I ſay unto you, Ye ſhall not have gone over the cities of Iſrael till the Son of man be come (*q*).

The diſciple is not above *his* maſter, nor the ſervant above his Lord. It is enough for the diſciple that he be as his maſter, and the ſervant as his Lord; if they have called the maſter of the houſe Beelzebub, how much more *ſhall they call* them of his houſhold? Fear them not therefore: for there is nothing covered, that ſhall not be revealed, and hid that ſhall not be known. What I tell you in darkneſs, *that* ſpeak ye in light, and what ye hear in the ear, *that* preach ye upon the houſe-tops. And fear not them which will kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore. Ye are of more value than many ſparrows.

Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven. But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven. Think not that I am come to ſend peace on earth: I came not to ſend peace, but a ſword. For I am come to ſet a man at variance againſt his father,

(*q*) Before I myſelf come to you. Matt. xi. 1.

ther, and the daughter againſt her mother, and the daughter-in-law againſt her mother-in-law. And a man's foes *ſhall be* they of his own houſhold. He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me. And he that taketh not his croſs, and followeth after me, is not worthy of me. He that findeth his life ſhall loſe it: and he that loſeth his life for my ſake, ſhall find it. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that ſent me. He that receiveth a prophet in the name of a prophet, ſhall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous man's reward. And whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold *water* only, in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.

And it came to paſs when Jeſus had made an end of commanding his twelve diſciples, he departed thence to teach and preach in their cities. And they departed and went through the towns, preaching the goſpel, *and* that men ſhould repent. And they caſt out many devils, and anointed with oil many that were ſick, and healed every where.

§. 37.

Luke VII. 11—17.

And it came to paſs the day after, that he went into a city called Nain; and many of his diſciples went with him, and much people. Now when he came

came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother: and ſhe was a widow: and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the bier, (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

§. 38.

Matt. XI. 2—30. Luke VII. 18—35.

And the diſciples of John ſhewed him all theſe things. Now when John had heard in the priſon the works of Chriſt, he calling unto him two of his diſciples, ſent *them* unto Jeſus, ſaying, Art thou he that ſhould come, or look we for another? When the men were come unto him they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another. And in that ſame hour he cured many of *their* infirmities, and plagues, and of evil ſpirits, and to many that were blind he gave ſight. Then Jeſus anſwering ſaid unto them, Go your way and tell John again what things you have ſeen and heard, *how* that the blind receive their ſight, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed up, and to the poor the

the goſpel is preached (*r*). And bleſſed is he whoſoever ſhall not be offended in me. And when the meſſengers of John were departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man cloathed in ſoft raiment? Behold, they that wear ſoft cloathing, and are gorgeouſly apparelled, and live delicately, are in kings courts. But what went ye out for to ſee? A prophet? Yea, I ſay unto you, and much more than a prophet. For this is he of whom it is written, Behold I ſend my meſſenger before thy face, which ſhall prepare thy way before thee (*s*). For, verily, I ſay unto you, Among them that are born of women, there hath not riſen a greater prophet than John the Baptiſt: notwithſtanding, he that is leaſt in the kingdom of heaven, is greater than he. And from the days of John the Baptiſt, until now, the kingdom of heaven ſuffereth violence, and the violent take it by force. For all the prophets, and the law propheſied until John. And if ye will receive *it*, this is Elias, which was for to come (*t*). He that hath ears to hear let him hear.

And all the people heard *him*, and the publicans juſtified God, being baptized with the baptiſm of John. But the phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him.

And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they

(*r*) Iſa. xxxv. 5, 6. lxi. 1. (*s*) Mal. iii. 1. (*t*) Mal. iv. 5.

like? They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not wept. For John the Baptiſt came neither eating bread, nor drinking wine; and ye ſay, he hath a devil. The Son of man is come eating and drinking, and ye ſay, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and ſinners. But wiſdom is juſtified of all her children.

Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not. Wo unto thee, Chorazin, wo unto thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes. But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I ſay unto you, that it ſhall be more tolerable for the land of Sodom in the day of judgment, than for thee.

At that time, Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes (*u*). Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man

(*u*) *Or,* to the ſimple.

man knoweth the Son but the Father: neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal *him*.

Come unto me all ye that labour, and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls. For my yoke is eaſy, and my burden is light.

§. 39.

Luke VII. 36—50.

And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſee's houſe, and ſat down to meat. And behold, a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter box of ointment: And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe *them* with the hairs of her head, and kiſſed his feet, and anointed *them* with the ointment. Now when the Phariſee which had bidden him ſaw *it*, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: for ſhe is a ſinner. And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on.

There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him moſt? Simon anſwered and

ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman, I entered into thine houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, and wiped *them* with the hairs of her head. Thou gaveſt me no kiſs: but this woman ſince the time I came in, hath not ceaſed to kiſs my feet. Mine head with oil thou didſt not anoint; but this woman hath anointed my feet with ointment. Wherefore I ſay unto thee, her ſins, which are many, are forgiven; for ſhe loved much: but to whom little is forgiven, the ſame loveth little. And he ſaid unto her, Thy ſins are forgiven.

And they that ſat at meat with him, began to ſay within themſelves, Who is this that forgiveth ſins alſo? And he ſaid to the woman, Thy faith hath ſaved thee; go in peace.

§. 40.

Matt. XII. 1—8. Mark II. 23—28. Luke VI. 1—5.

And it came to paſs on the ſecond ſabbath after the firſt (*w*), that he went through the corn-fields; and his diſciples were an hungered, and began, as they went, to pluck the ears of corn, and to eat, rubbing *them* in *their* hands. But when the Phariſees ſaw *it*, certain of *them* ſaid unto them, Why do ye that which is not lawful to do on the ſabbath-day? They ſaid unto him, Behold, thy diſciples do that which is not lawful to do on the ſabbath-day. And Jeſus

(*w*) A ſabbath before the new moon.

Jeſus anſwering them, ſaid unto them, Have ye never read ſo much as this? what David did, when he had need and was an hungered, he, and they that were with him? How he went into the houſe of God, in the days of Abiathar the high-prieſt, and did take and eat the ſhew-bread and gave alſo to them that were with him (*x*), which was not lawful for him to eat, neither for them which were with him, but only for the prieſts? Or have ye not read in the law, how that on the ſabbath-days, the prieſts in the temple profane the ſabbath and are blameleſs (*y*). But I ſay unto you, that in this place is *one* greater than the temple. But if ye had known what this meaneth, I will have mercy and not ſacrifice (*z*), ye would not have condemned the guiltleſs. And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath. Therefore the Son of man is Lord alſo of the ſabbath.

§. 41.

Matt. XII. 9—21. Mark III. 1—6. Luke VI. 6—11.

And it came to paſs alſo on another ſabbath, when he was departed thence, that he entered into the ſynagogue and taught: and behold, there was a man whoſe right hand was withered. And the Scribes and Phariſees watched him, whether he would heal on the ſabbath-day: and they aſked him, ſaying, Is it lawful to heal on the ſabbath-days? that they might find an accuſation againſt him. But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the

(*x*) 1 Sam. xxi. 6. (*y*) Numb. xxviii. 9. (*z*) Hoſea vi. 6.

midſt. And he aroſe and ſtood forth. Then ſaid Jeſus unto them, I will aſk you one thing, Is it lawful on the ſabbath-days to do good, or to do evil? to ſave life, or to deſtroy *it?* But they held their peace. And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift *it* out? How much then is a man better than a ſheep? wherefore it is lawful to do well on the ſabbath-days. And when he had looked round about upon them all with anger, being grieved for the hardneſs of their hearts, he ſaith unto the man, Stretch forth thine hand: and he ſtretched it forth: and his hand was reſtored whole, like as the other.

Then the Phariſees went out, and were filled with madneſs; and communed one with another what they might do to Jeſus: And ſtraightway took counſel with the Herodians againſt him, what they might do to Jeſus, *and* how they might deſtroy him. But when Jeſus knew *it*, he withdrew himſelf from thence, with his diſciples to the ſea, and great multitudes followed him, and he healed them all. And charged them that they ſhould not make him known: That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Behold my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles. He ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets. A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench till he

ſend

ſend forth judgment unto victory. And in his name ſhall the Gentiles truſt (*a*).

§. 42.

Matt. XII. 22—50. Mark III. 19—35.
Luke XI. 16—36. VIII. 19—21.

And they went into an houſe (*b*). And the multitude cometh together again, ſo that they could not ſo much as eat bread. And when his friends heard *of it*, they went out to lay hold on him, for they ſaid he is beſide himſelf (*c*). Then was brought unto him one poſſeſſed with a devil, blind and dumb: and he healed him, inſomuch that the blind and dumb both ſpake and ſaw. And all the people were amazed, and ſaid, Is not this the ſon of David? But the Phariſees, when they heard *it*, and the Scribes which came down from Jeruſalem, ſaid, This *fellow* hath Beelzebub, and by the prince of the devils caſteth he out devils. But Jeſus knew their thoughts, and called them unto him, and ſaid unto them in parables, How can Satan caſt out Satan? Every kingdom divided againſt itſelf, is brought to deſolation; and every city or houſe divided againſt itſelf, ſhall not ſtand. And if Satan riſe up againſt *and* caſt out Satan, he is divided againſt himſelf, how ſhall then his kingdom ſtand? *It* cannot ſtand, but hath an end. And if I by Beelzebub caſt out devils, by whom do your children caſt them out? therefore they ſhall be your judges. But if I by the Spirit *and* with the finger of God caſt out devils,

(*a*) Iſai. xlii. 1—4. (*b*) *Or*, they went home.
(*c*) *Or*, he is amazed, or, faint.

devils, then, no doubt, the kingdom of God is come unto you. Or elſe, how can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man, and then he will ſpoil his houſe? When a ſtrong man armed keepeth his palace, his goods are in peace. But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me, is againſt me; and he that gathereth not with me, ſcattereth abroad. Wherefore verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme; but the blaſphemy againſt the *Holy* Ghoſt ſhall not be forgiven unto men: And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come; but he is in danger of eternal damnation: Becauſe they ſaid, He hath an unclean ſpirit. Either make the tree good, and his fruit good: or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh. A good man out of the good treaſure of the heart, bringeth forth good things, and an evil man out of the evil treaſure, bringeth forth evil things. But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.

For

For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

Then certain of the Scribes, and of the Phariſees, tempting him, anſwered, ſaying, Maſter, we would ſee a ſign from heaven from thee. But he anſwered, and ſaid to them, An evil and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas. For as Jonas was a ſign unto the Ninevites, [*being*] three days and three nights in the whale's belly *(d)*; ſo ſhall alſo the Son of man be three days and three nights in the heart of the earth; [*as a ſign*] to this generation. The men of Nineveh ſhall riſe up in the judgment with this generation, and ſhall condemn it, becauſe they repented at the preaching of Jonas *(e)*, and behold, a greater than Jonas *is* here. The queen of the ſouth ſhall riſe up in the judgment with the men of this generation, and ſhall condemn them; for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon *(f)*, and behold, a greater than Solomon *is* here.

No man when he hath lighted a candle, putteth *it* into a ſecret place, or under a buſhel, but on a candleſtick, that they which come in may ſee the light. The light of the body is the eye: therefore when thine eye is ſingle, thy whole body alſo is full of light: but when *thine eye* is evil, thy body is alſo full of darkneſs. Take heed therefore, that the light which is in thee be not darkneſs. If thy whole body therefore *be* full of light, having no part dark, the

(d) Jonah i. 17. *(e)* Jonah iii. 5. *(f)* 1 Kings x. 1. 2 Chron. ix. 1.

the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.

When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and finding none. Then he ſaith, I will return into mine houſe from whence I came out, and when he is come, he findeth *it* empty, ſwept, and garniſhed. Then goeth he and taketh with himſelf ſeven other ſpirits more wicked than himſelf, and they enter in and dwell there, and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

And it came to paſs, as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed *is* the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed *are* they that hear the word of God and keep it.

While he yet talked to the people, behold, there came then his mother and his brethren, and ſtanding without, ſent unto him, calling him, deſiring to ſpeak with him. And the multitude ſat about him, and *they* could not come at him for the preſs. Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee. But he anſwered and ſaid unto him that told him, Who is my mother? and who are my brethren? And he looked round about on them which ſat about him, and he ſtretched forth his hand toward his diſciples, and ſaid, Behold, my mother, and my brethren are theſe which hear the word of God and do it. For whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

§. 43.

Matt. XIII. 1—58. Mark IV. 1—34. VI. 1—6. Luke VIII. 4—18.

The ſame day went Jeſus out of the houſe, and ſat by the ſea-ſide, and began again to teach. And great multitudes were gathered together again, and were come to him out of every city, ſo that he went into a ſhip, and ſat in the ſea, and the whole multitude ſtood on the ſhore.

And he ſpake unto them, and taught them many things by parables, and ſaid unto them in his doctrine, Hearken, behold, a ſower went out to ſow his ſeed. And it came to paſs as he ſowed, ſome *ſeeds* fell by the way ſide, and it was trodden down, and the fowls of the air came, and devoured it up. And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth. But as ſoon as it ſprang up, when the ſun was up, it was ſcorched, and becauſe it had no root, *and* lacked moiſture, it withered away. And ſome fell among thorns, and the thorns grew up with it, and choaked it, and it yielded no fruit. But other fell on good ground, and ſprang up, and increaſed, and brought forth fruit, ſome thirty, and ſome ſixty, and ſome an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear let him hear.

And when he was alone, his diſciples, that were about him with the twelve *(g)*, came and aſked him, ſaying, What might this parable be? *and*, Why ſpeakeſt thou unto them in parables? He anſwered and

(g) Who were returned from their miſſion.

and ſaid unto them, Becauſe unto you it is given to know the myſteries of the kingdom of God, but unto them that are without, it is not given, and all *theſe* things are done in parables. For whoſoever hath, to him ſhall be given, and he ſhall have more abundance; but whoſoever hath not, from him ſhall be taken away even that which he ſeemeth to have. Therefore ſpeak I unto them in parables, becauſe they ſeeing, ſee not; and hearing they hear not, neither do they underſtand; leſt at any time they ſhould be converted, and their ſins ſhould be forgiven them. And in them is fulfilled the propheſy of Eſaias, which ſaith, By hearing ye ſhall hear, and ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive. For this people's heart is waxed groſs, and their ears are dull of hearing; and their eyes they have cloſed, leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them (*b*). But bleſſed are your eyes, for they ſee, and your ears, for they hear. For verily I ſay unto you, that many prophets and righteous men have deſired to ſee theſe things which ye ſee, and have not ſeen *them*; and to hear thoſe things which ye hear, and have not heard *them*.

And he ſaid unto them, Know ye not this parable? and how then will ye know all parables. Hear ye therefore the parable of the ſower. Now the parable is this: The ſower ſoweth the word. The ſeed is the word of God. When any one heareth the word of the kingdom, and underſtandeth it not, then

(*b*) Iſa. vi. 9.

then cometh the wicked one immediately, and catcheth away the word which was ſown in his heart; leſt he ſhould believe and be ſaved: this is he which received ſeed by the way-ſide. But he that received the ſeed on ſtony ground, the ſame is he that heareth the word, and anon with joy receiveth it. Yet hath he not root in himſelf, but for a while believeth *and* dureth but for a time: afterward in the time of temptation, when tribulation, affliction or perſecution ariſeth for the word's ſake, immediately he is offended, *and* falleth away. And theſe are they which are ſown among thorns: which when they have heard the word, go forth, and the care of this world, and the deceitfulneſs of riches, and pleaſures of *this* life, and the luſt of other things entering in, choke the word, and *it* bringeth no fruit to perfection. But he that received ſeed into the good ground, is he that heareth the word and underſtandeth *it*, *and* receiveth it in an honeſt and good heart, and having heard the word keepeth it, which alſo beareth fruit with patience, and bringeth forth ſome a hundredfold, ſome ſixty and ſome thirty.

And he ſaid unto them, No man when he hath lighted a candle, covereth it with a veſſel, or putteth *it* under a buſhel, *or*, under a bed: but ſetteth it on a candleſtick, that they which enter in may ſee the light. For there is nothing hid which ſhall not be manifeſted: neither was any thing kept ſecret, that ſhall not be known, and come abroad. If any man have ears to hear, let him hear. And he ſaid unto them, Take heed therefore what *and* how you hear: with what meaſure you mete, it ſhall be meaſured to

to you: and unto you that hear, ſhall more be given.

Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field: But while men ſlept his enemy came, and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſhold came, and ſaid unto him, Sir, didſt thou not ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay, leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them, but gather the wheat into my barn.

And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground, and ſhould ſleep and riſe night and day, and the ſeed ſhould ſpring and grow up, he knoweth not how. For the earth bringeth forth fruit of herſelf, firſt the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.

And he ſaid, Whereunto ſhall we liken the kingdom of God? or with what compariſon ſhall we compare it?

And

And another parable put he forth unto them, ſaying, The kingdom of heaven is like to a grain of muſtard-ſeed, which a man took and ſowed in his field, which indeed is the leaſt of all ſeeds that be in the earth. But when it is ſown, it groweth up, and becometh greater than all herbs, and becometh a tree; and ſhooteth out great branches, ſo that the birds of the air come and lodge in the branches thereof, *and* under the ſhadow of it.

Another parable ſpake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened. And all theſe things ſpake Jeſus unto the multitude in parables, and with many ſuch parables ſpake he the word unto them, as they were able to hear it. But without a parable ſpake he not unto them: and when they were alone, he expounded all things to his diſciples. That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world (*i*).

Then Jeſus ſent the multitude away, and went into the houſe, and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field. He anſwered and ſaid unto them, He that ſoweth the good ſeed, is the Son of man: the field is the world; the good ſeed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that ſowed them is the devil: the harveſt is the end of the world; and the

(*i*) Pſalm lxxviii. 2.

reapers are the angels. As therefore the tares are gathered and burnt in the fire; ſo ſhall it be in the end of this world. The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity; and ſhall caſt them into a furnace of fire; there ſhall be wailing and gnaſhing of teeth. Then ſhall the righteous ſhine forth as the ſun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treaſure hid in a field; the which when a man hath found, he hideth, and for joy thereof, goeth and ſelleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant-man, ſeeking goodly pearls. Who when he had found one pearl of great price, he went and ſold all that he had and bought it. Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind; which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away. So ſhall it be at the end of the world, the angels ſhall come forth, and ſever the wicked from among the juſt, and ſhall caſt them into the furnace of fire; there ſhall be wailing and gnaſhing of teeth.

Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord. Then ſaid he unto them, Therefore every Scribe which is inſtructed unto the kingdom of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.

And

And it came to paſs, that when Jeſus had finiſhed theſe parables, he departed thence, and came into his own country, and his diſciples follow him. And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing *him* were aſtoniſhed, and ſaid, from whence hath this *man* theſe things? and what wiſdom *is* this which is given unto him, that even ſuch mighty works are wrought by his hands? Is not this the carpenter, the carpenter's ſon? Is not his mother called Mary? and his brethren James and Joſes, and Simon and Judas? And his ſiſters, are they not all here with us? Whence then hath this man all theſe things? And they were offended in him. But Jeſus ſaid unto them, A prophet is not without honour, ſave in his own country, and among his own kin, and in his own houſe. And he could do there no mighty works, becauſe of their unbelief, ſave that he laid his hands on a few ſick folk, and healed *them*. And he marvelled becauſe of their unbelief.

§. 44.

Matt. XIV. 1—21. Mark VI. 14—44.
Luke IX. 7—17. John VI. 1—14.

At that time Herod the tetrarch heard of the fame of Jeſus, and of all that was done by him (for his name was ſpread abroad) and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead: and of ſome, that Elias had appeared: and of others, that one of the old prophets was riſen again. And others ſaid, This is a prophet, or as one of the prophets. And Herod ſaid

unto his ſervants, John have I beheaded: but who is this of whom I hear ſuch things? This is John the Baptiſt, he is riſen from the dead. And therefore mighty works do ſhew forth themſelves in him? and he deſired to ſee him.

For Herod himſelf had ſent forth, and laid hold upon John, and bound him, and put him in priſon for Herodias' ſake, his brother Philip's wife, for he had married her. For John had ſaid unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel againſt him, and would have killed him, but ſhe could not. For Herod feared John, knowing that he was a juſt man, and an holy, and obſerved him (*k*), and when he heard him, he did many things, and heard him gladly. And when he would have put him to death, he feared the multitude, becauſe they counted him as a prophet. But when a convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and chief eſtates of Galilee, and when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give *it* thee. And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give *it* thee, unto the half of my kingdom. And ſhe went forth, and ſaid unto her mother, What ſhall I aſk? And ſhe ſaid, The head of John the Baptiſt. And ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, I will that thou give me here, by-and-by in a charger, the head

(*k*) *Or*, kept him, *or*, ſaved him.

head of John the Baptiſt. And the king was exceeding ſorry, *yet* for his oath's ſake, and for their ſakes which ſat with him at meat, he would not reject her, *but* commanded *it* to be given *her*. And immediately the king ſent an executioner, and commanded his head to be brought: and he went, and beheaded him in the priſon, and brought his head in a charger, and gave it to the damſel: and the damſel brought *it and* gave it to her mother. And when his diſciples heard *of it*, they came and took up his corpſe, and laid it in a tomb: and went and told Jeſus.

[*In the mean time*] the apoſtles when they were returned *(l)* gathered themſelves together unto Jeſus, and told him all things both what they had done, and what they had taught.

And when Jeſus heard *of it* [*that Herod had heard of his fame*] he ſaid unto them, Come ye yourſelves apart into a deſart place, and reſt awhile: for there were many coming and going, and they had no leiſure ſo much as to eat. And he took them, and departed thence by ſhip, and went over the ſea of Galilee, *which is the ſea* of Tiberias, and went aſide privately into a deſart place belonging to the city, called Bethſaida. And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and out-went them. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went forth [*out of the ſhip*] up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt

(l) From their miſſion.

feaſt of the Jews, was nigh. When Jeſus then lifted up *his* eyes, and ſaw a great company come unto him, he was moved with compaſſion towards them, becauſe they were as ſheep not having a ſhepherd, and he received them; and began to teach them many things, and ſpake unto them of the kingdom of God, and healed them that had need of healing.

And when the day was now far ſpent, his diſciples, the twelve, came to him, ſaying, This is a deſert, and the time is now far paſt, ſend the multitude away, that they may go into the towns and country round about, and lodge, and buy themſelves victuals; for they have nothing to eat. But Jeſus anſwered, and ſaid unto them, They need not depart, give ye them to eat. *And* he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him: for he himſelf knew what he would do). Philip anſwered him, Two hundred penny-worth (*m*) of bread is not ſufficient for them, that every one may take a little. And *his diſciples* ſaid unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat? He ſaith unto them, How many loaves have ye? go and ſee. And when they knew, one of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, which hath five barley loaves, and two ſmall fiſhes: but what are they among ſo many? He ſaid, Bring them hither to me. Now there was much graſs in the place. And he commanded them to make all ſit down by companies

(*m*) The Roman penny is ſeven-pence halfpenny.

panies upon the green graſs. And they did ſo, and made them all ſit down. And they ſat down in ranks by hundreds, and by fifties in a company. Then he took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed them, and brake the loaves, and gave *them* to his diſciples to ſet before the multitude; and the two fiſhes he divided among them all, as much as they would. And they did all eat, and were all filled. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered *them* together, and filled twelve baſkets with the fragments of the five barley loaves, and of the fiſhes, which remained over and above unto them that had eaten. And they that had eaten were about five thouſand men, beſide women and children. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

§. 45.

Matt. XIV. 22—36. Mark VI. 45—56. John VI. 15—21.

And ſtraightway Jeſus conſtrained his diſciples to get into the ſhip, and to go to the other ſide before unto Bethſaida, while he ſent the multitudes away. And when he had ſent the multitudes away, and perceived that they would come and take him by force, to make him a king, he departed again, and went himſelf alone up into a mountain apart to pray. And when the evening was *now* come, his diſciples went down unto the ſea, and entered into a ſhip,

and

and went over the ſea towards Capernaum: and it was now dark, and the ſhip was in the midſt of the ſea, and he alone on the land, and was not come to them (*n*), and the ſea aroſe, by reaſon of a great wind that blew. And he ſaw them toiling in rowing: for the wind was contrary unto them, and the ſhip was toſſed with waves. And about the fourth watch of the night, Jeſus cometh unto them, when they had rowed about five and twenty or thirty furlongs (*o*), walking upon the ſea, and would have paſſed by them. And when the diſciples ſaw him walking on the ſea, and drawing nigh unto the ſhip, they ſuppoſed it had been a ſpirit; and cried out for fear. (For they all ſaw him and were troubled) And immediately he talked with them, and ſaith unto them, Be of good chear, it is I, be not afraid. And Peter anſwered him and ſaid, Lord, if it be thou, bid me come to thee on the water. And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water to go to Jeſus. But when he ſaw the wind boiſterous, he was afraid: and beginning to ſink, he cried, ſaying, Lord, ſave me. And immediately Jeſus ſtretched forth *his* hand, and caught him and ſaid unto him, O thou of little faith, wherefore didſt thou doubt? Then they willingly received him into the ſhip. And when they were come into the ſhip, the wind ceaſed, and immediately the ſhip was at the land, whither they went. Then they that were in the ſhip, were ſore amazed in themſelves beyond meaſure, and wondered; for they conſidered not *the miracle* of the

(*n*) i. e. on board the ſhip. (*o*) A good league.

the loaves, for their heart was hardened. *And* they came and worſhipped him, ſaying, Of a truth thou art the Son of God. And when they had paſſed over, they came into the land of Genneſaret: and drew to the ſhore. And when they were come out of the ſhip, the men of that place had ſtraightway knowledge of him, *and* they ſent out into all the country round about, and began to carry about in beds thoſe that were ſick, where they heard he was, and brought unto him all that were diſeaſed.

And whitherſoever he entered into villages, or cities, or country, they laid the ſick in the ſtreets, and beſought him that they might touch, if it were but the hem of his garment: and as many as touched him were made perfectly whole.

§. 46.

John VI. 22—71.

The day following, when the people which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one whereinto his diſciples were entered, and that Jeſus went not with his diſciples into the boat, but *that* his diſciples were gone away alone: (Howbeit, there came [*afterwards*] other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks). When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus. And when they had found him on the other ſide of the ſea *(p)*, they ſaid unto him, Rabbi, when cameſt

(p) In the ſynagogue at Capernaum.

cameſt thou hither? Jeſus anſwered them and ſaid, Verily, verily, I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves and were filled. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed. Then they ſaid unto him, What ſhall we do that we might work the works of God? Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him whom he hath ſent. They ſaid therefore unto him, What ſign ſheweſt thou then? that we may ſee, and believe thee? What doſt thou work? Our fathers did eat manna in the deſert, as it is written, He gave them bread from heaven to eat (*q*). Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Moſes gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then ſaid they unto him, Lord, evermore give us this bread. And Jeſus ſaid unto them, I am the bread of life: he that cometh to me, ſhall never hunger, and he that believeth on me, ſhall never thirſt; but I ſay unto you, That ye alſo have ſeen me, and believe not. All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out. For I came down from heaven, not to do mine own will, but the will of him that ſent me. And this is the Father's will which

(*q*) Exod. xvi. 15. Numb. xi. 7. Nehem. ix. 15. Pſalm lxxviii. 24.

which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day. And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life; and I will raiſe him up at the laſt day. The Jews then murmured at him, becauſe he ſaid, I am the bread which came down from heaven. And they ſaid, Is not this Jeſus, the ſon of Joſeph, whoſe father and mother we know? how is it then that he ſaith, I came down from heaven? Jeſus therefore anſwered and ſaid unto them, Murmur not among yourſelves. No man can come to me, except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt day. It is written in the prophets, And they ſhall be all taught of God (*q*). Every man therefore that hath heard and hath learned of the Father, cometh unto me. Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father. Verily, verily I ſay unto you, He that believeth on me hath everlaſting life. I am that bread of life. Your fathers did eat manna in the wilderneſs, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.

The Jews therefore ſtrove amongſt themſelves, ſaying, How can this man give us *his* fleſh to eat? Then Jeſus ſaid unto them, Verily, verily I ſay unto

(*q*) Iſa. liv. 13. Jer. xxxi. 34.

to you, Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you. Whoſo eateth my fleſh and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day. For my fleſh is meat indeed, and my blood is drink indeed. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath ſent me, and I live by the Father: ſo, he that eateth me, even he ſhall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread ſhall live for ever. Theſe things ſaid he in the ſynagogue as he taught in Capernaum.

Many therefore of his diſciples, when they had heard *this*, ſaid, This is an hard ſaying, who can hear it? When Jeſus knew in himſelf, that his diſciples murmured at it, he ſaid unto them, Doth this offend you? *What*, and if ye ſhall ſee the Son of man aſcend up where he was before? It is the Spirit that quickeneth, the fleſh profiteth nothing: the words that I ſpeak unto you, *they* are ſpirit and *they* are life. But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him. And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father. From that *time* many of his diſciples went back and walked no more with him. Then ſaid Jeſus unto the twelve, Will ye alſo go away? Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternal life.

And

And we believe, and are ſure that thou art that Chriſt the Son of the living God. Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil? He ſpake of Judas Iſcariot *the ſon* of Simon: for he it was that ſhould betray him, being one of the twelve.

PART IV.†

§. 47.

Matt. XV. 1—20. Mark VII. 1—23.

THEN came together unto him the Phariſees, and certain of the Scribes which came from Jeruſalem. And when they ſaw ſome of his diſciples eat bread with defiled (that is to ſay, with unwaſhen) hands, they found fault. For the Phariſees, and all the Jews, except they waſh *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they waſh they eat not. And many other things there be, which they have received to hold, as the waſhing of cups, and pots, and of brazen veſſels, and tables. Then the Phariſees and Scribes aſked him, Why walk not thy diſciples according to, but tranſgreſs, the tradition of the elders, for they waſh not their hands when they eat bread? But he anſwered and ſaid unto them, Why do ye alſo tranſgreſs the commandment of God by your tradition. For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many

† This is said in the contents, to extend from the second passover, merely because it was said to be nigh. John 6. 4. p. 92. Our Lord does not appear to have gone up to Jerusalem on that occasion, though he did so at the following feast of Tabernacles. John 7. 10.

other ſuch like things ye do. And he ſaid unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For God commanded, *by* Moſes, ſaying, Honour thy father and thy mother (*r*): and, He that curſeth father or mother, let him die the death (*s*). But ye ſay, Whoſoever ſhall ſay to his father or mother, *It is* Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me, *he ſhall be free.* And ye ſuffer him no more to honour, *or* to do ought for his father or his mother. Making the word of God of none effect by your tradition, which ye have delivered: and many ſuch like things do ye. Ye hypocrites, well hath Eſaias propheſied of you, as it is written, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me (*t*). Howbeit, in vain do they worſhip me, teaching *for* doctrines the commandments of men.

And when he had called all the people, he ſaid unto them, Hearken unto me every one of you, and underſtand. There is nothing from without a man, that entering into him, can defile him. Not that which goeth into the mouth defileth a man, but the things which come out of him: that which cometh out of the mouth, this defileth a man. If any man have ears to hear, let him hear. And when he was entered into the houſe from the people, then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended after they heard this ſaying?

(*r*) Exod. xx. 12. Deut. v. 16. (*s*) Exod. xxi. 17. Levit. xx. 9.
(*t*) Iſa. xxix. 13.

ing? But he anſwered and ſaid, Every plant which my heavenly Father hath not planted, ſhall be rooted up. Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both ſhall fall into the ditch. Then anſwered Peter and ſaid unto him, Declare unto us this parable. And Jeſus ſaid unto them, Are ye alſo yet without underſtanding? Do ye not perceive, that whatſoever thing from without entereth, at the mouth, into the man, it cannot defile him, becauſe it entereth not into his heart, but goeth into the belly, and is caſt out into the draught, purging all meats? And he ſaid, But that which cometh out of the man, that defileth the man: for thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man. For from within, out of the heart of men proceed evil thoughts, murders, adulteries, fornications, theſts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, falſe witneſs, blaſphemies, pride, fooliſhneſs. All theſe evil things come from within, and theſe are the things that defile the man: but to eat with unwaſhen hands defile not a man.

§. 48.

Matt. XV. 21—28. Mark VII. 24—30.

Then Jeſus aroſe and went thence, and departed into the borders of Tyre and Sidon, and entered into an houſe, and would have no man know *it*; but he could not be hid. For behold, a certain woman of Canaan, (the woman was a Greek, a Syrophenician by nation) whoſe young daughter had an unclean ſpirit, heard of him, *and* came out of the ſame coaſts,

and fell at his feet, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But Jeſus anſwered and ſaid unto her, Let the children firſt be filled: for it is not meet to take the children's bread, and to caſt *it* unto the dogs. And ſhe anſwered and ſaid unto him, Yes, truth, Lord, yet the dogs under the table eat of the children's crumbs which fall from their maſter's table. Then Jeſus anſwered and ſaid unto her, O woman, great *is* thy faith: for this ſaying, Be it unto thee even as thou wilt: Go thy way, the devil is gone out of thy daughter. And her daughter was made whole from that very hour. And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

§. 49.

Matt. XV. 29, 30, 31. Mark VII. 31—37.

And Jeſus again departing from the coaſts of Tyre and Sidon, he came nigh unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech, and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue. And looking

up

up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed *it:* and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

And he went up into a mountain, and ſat down there. And great multitudes came unto him, having with them *thoſe that were* lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus' feet, and he healed them; inſomuch that the multitude wondered when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee; and they glorified the God of Iſrael.

§. 50.

Matt. XV. 32—39. Mark VIII. 1—10.

In thoſe days, the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: and I will not ſend them away faſting to their own houſes, leſt they faint in the way: for divers of them came from far. And his diſciples anſwered, and ſay unto him, From whence ſhould we have ſo much bread here in the wilderneſs, as to fill ſo great a multitude? And Jeſus ſaith unto them, How many loaves have you? and they ſaid, Seven, and a few little fiſhes.

fiſhes. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake *them*, and gave to his diſciples to ſet before *them:* and they did ſet *them* before the people. And they had a few ſmall fiſhes, and he bleſſed, and commanded to ſet them alſo before *them:* And they did all eat, and were filled; and they took up of the broken meat that was left, ſeven baſkets full. And they that did eat, were four thouſand men, beſide women and children. And he ſent away the multitude. And ſtraightway he entered into a ſhip, with his diſciples, and came into the coaſts of Magdala and Dalmanutha.

§. 51.

Matt. XVI. 1—12. Mark VIII. 11—26.

The Phariſees alſo with the Sadducees came forth, and began to queſtion with him, tempting, and deſired that he would ſhew them a ſign from heaven. He anſwered and ſaid unto them, When it is evening ye ſay, *It will be* fair weather: for the ſky is red; and in the morning, *It will be* foul weather today: for the ſky is red and lowring. O ye hypocrites, ye can diſcern the face of the ſky, but can ye not *diſcern* the ſigns of the times? And he ſighed deeply in his ſpirit and ſaith, Why doth this wicked and adulterous generation ſeek after a ſign? Verily I ſay unto you, There ſhall no ſign be given to this generation, but the ſign of the prophet Jonas (*u*). And he left them, and entering into the ſhip again, departed to the other ſide.

And

(*u*) Jonah i. 17.

And when his diſciples were come to the other ſide, they had forgotten to take bread, neither had they in the ſhip with them more than one loaf. Then Jeſus charged them, ſaying, Take heed, and beware of the leaven of the Phariſees, and of the Sadducees, and *of* the leaven of Herod. And they reaſoned among themſelves, ſaying, *It is* becauſe we have taken no bread. *Which* when Jeſus perceived, he ſaid unto them, O ye of little faith, why reaſon ye among yourſelves, becauſe ye have brought no bread? perceive ye not yet, neither underſtand? have ye your heart yet hardened? Having eyes, ſee ye not? and having ears hear ye not? and do ye not remember? When I brake the five loaves among five thouſand, how many baſkets full of fragments took ye up? They ſay unto him, Twelve. And when the ſeven among four thouſand, how many baſkets full of fragments took ye up? And they ſaid, Seven. And he ſaid unto them, How is it that ye do not underſtand, that I ſpake *it* not to you concerning bread, that ye ſhould beware of the leaven of the Phariſees, and of the Sadducees? Then underſtood they how that he bade *them* not beware of the leaven of bread: but of the doctrine of the Phariſees, and of the Sadducees.

And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had ſpit on his eyes, and put his hands upon him, he aſked him if he ſaw ought. And he looked up and ſaid, I ſee men as trees, walking. After that he put *his* hands

again

again upon his eyes, and made him look up: and he was reſtored, and ſaw every man clearly. And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell *it* to any in the town.

§. 52.

John VII. 1—53.

After theſe things, Jeſus walked in Galilee: for he would not walk in Jewry, becauſe the Jews ſought to kill him. Now the Jews feaſt of tabernacles was at hand. His brethren therefore ſaid unto him, Depart hence and go into Judea, that thy diſciples alſo may ſee the works that thou doeſt. For *there is* no man *that* doeth any thing in ſecret, and he himſelf ſeeketh to be known openly: If thou do theſe things, ſhew thyſelf to the world. (For neither did his brethren believe in him.) Then Jeſus ſaid unto them, My time is not yet come, but your time is alway ready. The world cannot hate you; but me it hateth, becauſe I teſtify of it, that the works thereof are evil. Go ye up unto this feaſt: I go not up yet unto this feaſt, for my time is not yet fully come. When he had ſaid theſe words unto them, he abode *ſtill* in Galilee.

But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret. Then the Jews ſought him at the feaſt, and ſaid, Where is he? And there was much murmuring among the people concerning him: for ſome ſaid, He is a good man: others ſaid, Nay; but he deceiveth the people. Howbeit, no man ſpake openly of him, for fear of the Jews. Now about the midſt

midſt of the feaſt, Jeſus went up into the temple, and taught. And the Jews marvelled, ſaying, How knoweth this man letters, having never learned? Jeſus anſwered them, and ſaid, My doctrine is not mine, but his that ſent me. If any man will do his will, he ſhall know of the doctrine, whether it be of God, or *whether* I ſpeak of myſelf. He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him. Did not Moſes give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me? The people anſwered and ſaid, Thou haſt a devil: who goeth about to kill thee. Jeſus anſwered and ſaid unto them, I have done one work, and ye all marvel. Moſes therefore gave unto you circumciſion, (not becauſe it is of Moſes, but of the fathers) and ye on the ſabbath-day circumciſe a man. If a man on the ſabbath-day receive circumciſion, that the law of Moſes ſhould not be broken; are ye angry at me, becauſe I have made a man every whit whole on the ſabbath-day? Judge not according to the appearance, but judge righteous judgment.

Then ſaid ſome of them of Jeruſalem, Is not this he whom they ſeek to kill? But lo, he ſpeaketh boldly, and they ſay nothing unto him: do the rulers know indeed that this is the very Chriſt? Howbeit we know this man whence he is: but when Chriſt cometh, no man knoweth whence he is. Then cried Jeſus in the temple as he taught, ſaying, Ye both know me, and ye know whence I am: and I am not come of myſelf, but he that ſent me is true,

true, whom ye know not. But I know him, for I am from him, and he hath ſent me. Then they ſought to take him: but no man laid hands on him, becauſe his hour was not yet come. And many of the people believed on him, and ſaid, When Chriſt cometh, will he do more miracles than theſe which this *man* hath done? The Phariſees heard that the people murmured ſuch things concerning him: and the Phariſees and the chief prieſts ſent officers to take him. Then ſaid Jeſus unto them, Yet a little while I am with you, and *then* I go unto him that ſent me. Ye ſhall ſeek me, and ſhall not find *me:* and where I am, *thither* ye cannot come. Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? will he go unto the diſperſed among the Gentiles, and teach the Gentiles? What *manner* of ſaying is this that he hath ſaid, Ye ſhall ſeek me, and ſhall not find *me*, and where I am, *thither* ye cannot come?

In the laſt day that great *day* of the feaſt (*w*), Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water. (But this ſpake he of the Spirit, which they that believe on him, ſhould receive (*x*): for the Holy Ghoſt was not yet *given*, becauſe that Jeſus was not yet glorified) Many of the people therefore, when they heard this ſaying, ſaid, Of a truth this is the prophet. Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee? Hath not the ſcripture ſaid, That

(*w*) Levit. xxiii. 36. (*x*) Iſa. xliv. 3. Joel ii. 28.

That the Chriſt cometh of the ſeed of David (y), and out of the town of Bethlehem, where David was (z)? So there was a diviſion among the people, becauſe of him. And ſome of them would have taken him: but no man laid hands on him.

Then came the officers to the chief prieſts, and Phariſees; and they ſaid unto them, Why have ye not brought him? The officers anſwered, Never man ſpake like this man. Then anſwered them the Phariſees, Are ye alſo deceived? Have any of the rulers, or of the Phariſees believed on him? But this people who knoweth not the law are curſed. Nicodemus ſaith unto them, (he that came to Jeſus by night, being one of them) Doth our law judge any man before it hear him, and know what he doth? They anſwered and ſaid unto him, Art thou alſo of Galilee? Search, and look: for out of Galilee ariſeth no prophet. And every man went unto his own houſe.

§. 53.

John VIII. 1—59.

Jeſus went unto the mount of Olives: And early in the morning, he came again into the temple, and all the people came unto him; and he ſat down, and taught them. And the Scribes and Phariſees brought unto him a woman taken in adultery: and when they had ſet her in the midſt, they ſay unto him, Maſter, this woman was taken in adultery, in the very act. Now Moſes in the law commanded us, that ſuch ſhould be ſtoned: but what ſayeſt thou?

(y) Pſalm cxxxii. 11. (z) Micah v. 2.

This they ſaid, tempting him, that they might have to accuſe him. But Jeſus ſtooped down, and with *his* finger wrote on the ground as though he heard them not. So when they continued aſking him, he lift up himſelf, and ſaid unto them, He that is without ſin among you, let him firſt caſt a ſtone at her. And again he ſtooped down, and wrote on the ground. And they which heard *it*, being convicted by their own conſcience, went out one by one, beginning at the eldeſt, *even* unto the laſt: and Jeſus was left alone, and the woman ſtanding in the midſt. When Jeſus had lift up himſelf, and ſaw none but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee? She ſaid, No man, Lord. And Jeſus ſaid unto her, Neither do I condemn thee: go, and ſin no more.

Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life. The Phariſees therefore ſaid unto him, Thou beareſt record of thyſelf; thy record is not true. Jeſus anſwered and ſaid unto them, Though I bear record of myſelf, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the fleſh, I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that ſent me. It is alſo written in your law, that the teſtimony of two men is true (*a*). I am one that bear witneſs of myſelf, and the Father that ſent

(*a*) Deut. xix. 15.

ſent me beareth witneſs of me. Then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo. Theſe words ſpake Jeſus in the treaſury as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins: whither I go, ye cannot come. Then ſaid the Jews, Will he kill himſelf? becauſe he ſaith, Whither I go, ye cannot come. And he ſaid unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world. I ſaid therefore unto you, that ye ſhall die in your ſins: for if ye believe not that I am *he*, ye ſhall die in your ſins. Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, Even *the ſame* that I ſaid unto you from the beginning. I have many things to ſay, and to judge of you: but he that ſent me is true; and I ſpeak to the world thoſe things which I heard of him. They underſtood not that he ſpake to them of the Father. Then ſaid Jeſus unto them, When ye have lift up the Son of man, then ſhall ye know that I am *he*, and *that* I do nothing of myſelf: but as my Father hath taught me, I ſpeak theſe things. And he that ſent me, is with me: the Father hath not left me alone: for I do always thoſe things that pleaſe him. As he ſpake theſe words many believed on him.

Then ſaid Jeſus unto thoſe Jews which believed on him, If ye continue in my word, *then* are ye my

diſciples indeed: And ye ſhall know the truth, and the truth ſhall make you free. They [*the Jews*] anſwered him, We be Abraham's ſeed, and were never in bondage to any man: how ſayeſt thou, Ye ſhall be made free? Jeſus anſwered them, Verily, verily I ſay unto you, Whoſoever committeth ſin, is the ſervant of ſin. And the ſervant abideth not in the houſe for ever: but the Son abideth for ever. If the Son therefore ſhall make you free, ye ſhall be free indeed. I know that ye are Abraham's ſeed: but ye ſeek to kill me, becauſe my word hath no place in you. I ſpeak that which I have ſeen with my Father: and ye do that which ye have ſeen with your father: They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then ſaid they unto him, We be not born of fornication; we have one Father, *even* God. Jeſus ſaid unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God: neither came I of myſelf, but he ſent me. Why do ye not underſtand my ſpeech? even becauſe ye cannot hear my word. Ye are of *your* father the devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it. And becauſe I tell *you* the truth, ye believe me not.

Which

Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear *them* not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory: there is one that ſeeketh and judgeth. Verily, verily I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thyſelf? Jeſus anſwered, If I honour myſelf, my honour is nothing: it is my Father that honoureth me, of whom ye ſay, that he is your God: Yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar, like unto you: but I know him, and keep his ſaying. Your father Abraham rejoiced to ſee my day: and he ſaw *it*, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily, verily I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by.

§. 54.

John IX. 1—41. X. 1—21.

And as *Jeſus* paſſed by, he ſaw a man which was blind from *his* birth. And his diſciples aſked him, ſaying, Maſter, who did ſin, this man, or his parents, that he was born blind? Jeſus anſwered, Neither hath this man ſinned, nor his parents: but that the works of God ſhould be made manifeſt in him. I muſt work the works of him that ſent me, while it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, and he anointed the eyes of the blind man with the clay, and ſaid unto him, Go, waſh in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and waſhed, and came ſeeing.

The neighbours therefore, and they which before had ſeen him, that he was blind, ſaid, Is not this he that ſat and begged? Some ſaid, This is he: others *ſaid*, He is like him: *but* he ſaid, I am *he*. Therefore ſaid they unto him, How were thine eyes opened? He anſwered and ſaid, A man that is called Jeſus, made clay, and anointed mine eyes, and ſaid unto me, Go to the pool of Siloam, and waſh: and I went and waſhed, and I received ſight. Then ſaid they unto him, Where is he? He ſaid, I know not. They brought to the Phariſees him that aforetime was blind. And it was the ſabbath-day when Jeſus made the clay, and opened his eyes. Then again the Phariſees alſo aſked him, How he had received

ceived his ſight? He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee. Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner, do ſuch miracles? And there was a diviſion among them. They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes? He ſaid, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his ſight, until they called the parents of him that had received his ſight. And they aſked them, ſaying, Is this your ſon, who ye ſay was born blind? how then doth he now ſee? His parents anſwered them and ſaid, We know that this is our ſon, and that he was born blind. But by what means he now ſeeth, we know not; or who hath opened his eyes, we know not: he is of age, aſk him, he ſhall ſpeak for himſelf. Theſe words ſpake his parents, becauſe they feared the Jews: for the Jews had agreed already, that if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue. Therefore ſaid his parents, He is of age, aſk him. Then again called they the man that was blind, and ſaid unto him, Give God the praiſe: we know that this man is a ſinner. He anſwered and ſaid, Whether he be a ſinner *or no*, I know not: one thing I know that whereas I was blind, now I ſee. Then ſaid they to him again, What did he to thee? how opened he thine eyes? He anſwered them, I have told you already, and ye did not hear: wherefore would you hear it again? will ye alſo be

his

his diſciples? Then they reviled him, and ſaid, Thou art his diſciple; but we are Moſes' diſciples. We know that God ſpake unto Moſes: as for this *fellow*, we know not from whence he is. The man anſwered and ſaid unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They anſwered and ſaid unto him, Thou waſt altogether born in ſins, and doſt thou teach us? And they caſt him out.

Jeſus heard that they had caſt him out; and when he had found him, he ſaid unto him, Doſt thou believe on the Son of God? He anſwered and ſaid, Who is he, Lord, that I might believe on him? And Jeſus ſaid unto him, Thou haſt both ſeen him, and it is he that talketh with thee. And he ſaid, Lord, I believe, and he worſhipped him.

And Jeſus ſaid, For judgment I am come into this world: that they which ſee not might ſee; and *that* they which ſee, might be made blind. And *ſome* of the Phariſees which were with him heard theſe words, and ſaid unto him, Are we blind alſo? Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſin: but now ye ſay, We ſee; therefore your ſin remaineth.

Verily, verily I ſay unto you, He that entereth not by the door into the ſheepfold, but climbeth

up

up ſome other way, the ſame is a thief and a robber. But he that entereth in by the door, is the ſhepherd of the ſheep; to him the porter openeth; and the ſheep hear his voice: and he calleth his own ſheep by name, and leadeth them out; and when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice; and a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the door of the ſheep. All that *ever* came before me, are thieves and robbers: but the ſheep did not hear them. I am the door: by me, if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not, but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have *it* more abundantly.

I am the good Shepherd: the good ſhepherd giveth his life for the ſheep. But he that is an hireling and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good Shepherd, and know my *ſheep*, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice,

voice, and there ſhall be one fold, *and* one ſhepherd. Therefore doth my Father love me, becauſe I lay down my life, that I might take it again. No man taketh it from me; but I lay it down of myſelf: I have power to lay it down, and I have power to take it again: this commandment have I received of my Father.

There was a diviſion therefore among the Jews for theſe ſayings. And many of them ſaid, He hath a devil, and is mad, why hear ye him? Others ſaid, Theſe are not the words of him that hath a devil. Can a devil open the eyes of the blind?

§. 55.

John X. 22—42.

And it was at Jeruſalem the feaſt of the dedication, and it was winter. And Jeſus walked in the temple, in Solomon's porch. Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt, tell us plainly. Jeſus anſwered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witneſs of me. But ye believe not, becauſe ye are not of my ſheep, as I ſaid unto you. My ſheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. My Father which gave *them* me, is greater than all, and none is able to pluck *them* out of my Father's hand. I and *my* Father are one.

Then

Then the Jews took up ſtones again to ſtone him. Jeſus anſwered them, Many good works have I ſhewed you from my Father, for which of thoſe works do ye ſtone me? The Jews anſwered him, ſaying, For a good work we ſtone thee not, but for blaſphemy, and becauſe that thou, being a man, makeſt thyſelf God. Jeſus anſwered them, Is it not written in your law, I ſaid, Ye are gods (*b*)? If he called them gods, unto whom the word of God came, and the ſcripture cannot be broken: Say ye of him whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt: becauſe I ſaid, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father *is* in me, and I in him.

Therefore they ſought again to take him: but he eſcaped out of their hand; and went away again, beyond Jordan, into the place where John at firſt baptized: and there he abode. And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man, were true. And many believed on him there.

§. 56.

Matt. XVI. 13—28. Mark VIII. 27—38. IX. 1. Luke IX. 18—27.

And Jeſus went out, and his diſciples into the coaſts *and* towns of Ceſarea Philippi, and by the way, it came to paſs, as he was alone praying, his diſciples

(*b*) Pſalm lxxxii. 6.

diſciples were with him: and he aſked them, ſaying, Whom do men ſay, that I, the Son of man, am? And they anſwered, and ſaid, Some *ſay that thou art* John the Baptiſt, but ſome *ſay*, Elias; and others Jeremias: and others *ſay*, that one of the old prophets is riſen again. And he ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid unto him, Thou art the Chriſt the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Barjona: for fleſh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I ſay unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven; and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven. Then he ſtraitly charged, and commanded his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.

And from that time forth, began Jeſus to ſhew unto his diſciples, and to teach them, how that the Son of man muſt go unto Jeruſalem, and ſuffer many things, and be rejected of the elders, and *of* the chief prieſts, and Scribes, and be killed, and be raiſed again the third day. And he ſpake that ſaying openly. Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord, this ſhall not be unto thee. But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan, thou art an

offence

offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men. And when he had called the people unto him, with his diſciples alſo, he ſaid unto them all, Whoſoever will come after me, let him deny himſelf, and take up his croſs daily, and follow me. For whoſoever will ſave his life, ſhall loſe it: but whoſoever ſhall loſe his life for my ſake and the goſpel's, the ſame ſhall ſave it. For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul, or be caſt away? Or what ſhall a man give in exchange for his ſoul. Whoſoever therefore ſhall be aſhamed of me and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he ſhall come in his own glory, and in his Father's, and with the holy angels. For the Son of man ſhall come in the glory of his Father, with his angels; and then he ſhall reward every man according to his works. And he ſaid unto them, Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they ſee the kingdom of God come with power, the Son of man coming in his kingdom.

§. 57.

Matt. XVII. 1—13. Mark IX. 2—13. Luke IX. 28—36.

And it came to paſs, after ſix days, (*or*, about an eight days after theſe ſayings,) Jeſus taketh with him Peter, and James, and John his brother, and leadeth them up into an high mountain apart by themſelves to pray. And as he prayed, he was

transfigured before them, *and* the faſhion of his countenance was altered, and his face did ſhine as the ſun, and his raiment became ſhining and gliſtering, exceeding white as ſnow, *or*, as the light: ſo as no fuller on earth can white them. And behold, there talked with him two men, which were Moſes and Elias; who appeared in glory, and ſpake of his deceaſe which he ſhould accompliſh at Jeruſalem. But Peter, and they that were with him, were heavy with ſleep: and when they were awake, they ſaw his glory, and the two men that ſtood with him. And it came to paſs as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here: and if thou wilt, let us make here three tabernacles; one for thee, and one for Moſes, and one for Elias, not knowing what he ſaid: for he wiſt not what to ſay, for they were ſore afraid. While he yet thus ſpake, behold, there came a bright cloud that overſhadowed them: and they feared as they entered into the cloud. And behold, there came a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well-pleaſed; hear ye him. And when the diſciples heard *it*, they fell on their face, and were ſore afraid. And when the voice was paſt, Jeſus came and touched them, and ſaid, Ariſe, and be not afraid. And ſuddenly when they had lift up their eyes, and had looked round about, they ſaw no man any more, ſave Jeſus only with themſelves. And as they came down from the mountain, Jeſus charged them, ſaying, Tell the viſion to no man, until the Son of man be riſen again from the dead. And they

they kept that ſaying with themſelves, and told no man in thoſe days any of thoſe things which they had ſeen, *yet*, queſtioning one with another, what the riſing from the dead ſhould mean. And his diſciples aſked him, ſaying, Why then ſay the Scribes, that Elias muſt firſt come? And he anſwered and told them, Elias truly ſhall firſt come, and reſtore all things. But I ſay unto you, that Elias is indeed already come, and they knew him not, but have done unto him whatſoever they liſted, as it is written of him: likewiſe ſhall alſo the Son of man ſuffer many things of them, and be ſet at nought, *as* it is written of him (*c*). Then the diſciples underſtood that he ſpake unto them of John the Baptiſt.

§. 58.

Matt. XVII. 14—21. Mark IX. 14—29. Luke IX. 37—43.

And it came to paſs, that on the next day, when they were come down from the hill, much people met him. And when he came to [*the reſt of*] *his* diſciples, he ſaw a great multitude about them, and the Scribes queſtioning with them. And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him. And he aſked the Scribes, What queſtion ye with them? And behold one of the multitude came to him, kneeling down to him, and cried out, ſaying, Maſter, I have brought thee my ſon: Lord, I beſeech thee, have mercy on my ſon, for he is mine

(*c*) Iſa. liii. 2, 3, 4.

only child. He is lunatic, and ſore vexed, *and* hath a dumb ſpirit. And lo, a ſpirit taketh him, and whereſoever the ſpirit taketh him, he ſuddenly crieth out, and it teareth him, that he foameth again, and gnaſheth with his teeth, and pineth away; and bruiſing him, hardly departeth from him. And I brought him to thy diſciples, and beſought *them* to caſt him out, and they could not. Then Jeſus anſwered and ſaid, O faithleſs and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? Bring thy ſon hither unto me. And they brought him unto him. And as he was yet a coming, when he ſaw him, ſtraightway the devil threw him down, and tare him, and he fell on the ground, and wallowed, foaming. And he aſked his father, How long is it ago ſince this came unto him? And he ſaid, Of a child. And often times it hath caſt him into the fire and into the waters to deſtroy him: but if thou canſt do any thing have compaſſion on us, and help us. Jeſus ſaid unto him, If thou canſt believe, all things *are* poſſible to him that believeth. And ſtraightway the father of the child cried out, and ſaid with tears, Lord, I believe; help thou mine unbelief.

When Jeſus ſaw that the people came running together, he rebuked the unclean ſpirit, ſaying unto him, Thou dumb and deaf ſpirit, I charge thee come out of him, and enter no more into him. And *the ſpirit* cried, and rent him ſore, and came out of him; and he was as one dead, inſomuch that many ſaid, He is dead. But Jeſus took him by the hand,

and

and lifted him up, and he aroſe. And the child was cured from that very hour; and *he* delivered him again to his father. And they were all amazed at the mighty power of God.

And when he was come into the houſe, then came the diſciples to Jeſus apart, and aſked him privately, Why could not we caſt him out? And Jeſus ſaid unto them, Becauſe of your unbelief: for verily I ſay unto you, If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove; and nothing ſhall be impoſſible unto you. Howbeit this kind goeth not out, but by prayer and faſting.

§. 59.

Matt. XVII. 22—27. Mark IX. 30—32. Luke IX. 43—45.

And they departed thence, and paſſed through Galilee; and he would not that any man ſhould know *it*. But while they wondered every one at all things which Jeſus did, Jeſus taught his diſciples and ſaid unto them, while they abode in Galilee, Let theſe ſayings ſink down into your ears: For the Son of man ſhall be betrayed and delivered into the hands of men, and they ſhall kill him, and after that he is killed, he ſhall riſe again the third day. But they underſtood not this ſaying, and it was hid from them, that they perceived it not: and they were exceeding ſorry; and were afraid to aſk him of that ſaying.

And when they were come to Capernaum, they that received tribute *money (d)*, came to Peter, and ſaid, Doth not your Maſter pay tribute? He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the kings of the earth take cuſtom or tribute? of their own children or of ſtrangers? Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free. Notwithſtanding leſt we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up: And when thou haſt opened his mouth, thou ſhalt find a piece of money (*e*): that take, and give unto them for me and thee.

§. 60.

Matt. XVIII. 1—35. Mark IX. 33—50. Luke IX. 46—50.

At the ſame time, being in the houſe, he aſked them, What was it that ye diſputed among yourſelves by the way? But they held their peace: for by the way, there aroſe a reaſoning among them, which of them ſhould be greateſt. *And* they had diſputed among themſelves. And Jeſus perceiving the thought of their heart, ſat down, and called the twelve, and ſaith unto them, If any man deſire to be firſt; the ſame ſhall be laſt of all, and ſervant of all. *And* the diſciples *aſked him*, ſaying, Who is the greateſt

(*d*) This was the half ſhekel, given for the uſe of the temple, Exod. xxx. 13. A half ſhekel is about one ſhilling and three-pence of our money.

(*e*) A ſtater, in value about two ſhillings and ſix-pence.

greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and he took *him*, and ſet him in the midſt of them: and when he had taken him in his arms, he ſaid unto them, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. Whoſoever ſhall receive one of ſuch children in my name, receiveth me: and whoſoever ſhall receive me, receiveth not me, but him that ſent me. For he that is leaſt among you all, the ſame ſhall be great.

And John anſwered him *(f)*, ſaying, Maſter, we ſaw one caſting out devils in thy name, and he followeth not us; and we forbad him becauſe he followeth not with us. But Jeſus ſaid, Forbid him not: for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me. For he that is not againſt us is on our part *(g)*.

For whoſoever ſhall give you a cup of water to drink, in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward. And whoſoever ſhall offend one of *theſe* little ones that believe in me, it were better for him that a millſtone were hanged about his neck, and he were caſt into the ſea. Wo unto the world becauſe of offences: for it muſt needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand offend thee, cut it off, and caſt it from thee: it is better for thee to enter into life

(f) Interrupted him in his diſcourſe.
(g) And then he proceeded on the former ſubject.

life maimed, than having two hands to go into hell, and to be caſt into everlaſting fire that never ſhall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off, and caſt *it* from thee: it is better for thee to enter halt into life, than having two feet to be caſt into hell, into everlaſting fire that never ſhall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out, and caſt *it* from thee: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be caſt into hell-fire: where their worm dieth not, and the fire is not quenched. For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt. Salt *is* good: but if the ſalt has loſt his ſaltneſs, wherewith will you ſeaſon it? Have ſalt in yourſelves, and have peace one with another.

Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to ſave that which was loſt.

How think ye? if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray? And if ſo be that he find it, verily I ſay unto you, he rejoiceth more of that *ſheep*, than of the ninety and nine which went not aſtray. Even ſo it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

Moreover

Moreover if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven. Again I ſay unto you, that if two of you ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midſt of them.

Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his ſervants. And when he had begun to reckon, one was brought unto him which owed him ten thouſand talents *(g)*. But foraſmuch as he had not to pay, his Lord commanded him to be ſold, and his wife and children, and all that he had, and payment

(g) A talent is ſeven hundred and fifty ounces, which, reckoning the ſilver at the rate of five ſhillings per ounce, is worth 187l. 10s. and thus the whole debt was 1,875,000l. ſterling.

payment to be made. The ſervant therefore fell down, and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the Lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out, and found one of his fellow-ſervants, which owed him an hundred pence (*b*): and he laid hands on him, and took *him* by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not: but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? and his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

§. 61.

Luke IX. 51—56, 61, 62.

And it came to paſs when the time was come, that he ſhould be received up, he ſtedfaſtly ſet his face

(*b*) A Roman penny is ſeven-pence halfpenny, thus the debt was only 3l. 2s. 6d.

face to go to Jeruſalem, and ſent meſſengers before his face, and they went and entered into a village of the Samaritans to make ready for him. And they did not receive him, becauſe his face was as though he would go to Jeruſalem. And when his diſciples, James and John, ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did (*i*)? But he turned, and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of. For the Son of man is not come to deſtroy men's lives, but to ſave *them*. And they went to another village.

And it came to paſs, that as they went in the way, a certain man ſaid unto him, Lord, I will follow thee, but let me firſt go bid them farewel, which are at home at my houſe. And Jeſus ſaid unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

§. 62.

Luke X. 1—24.

After theſe things the Lord appointed other ſeventy alſo (*k*), and ſent them two and two before his face, into every city, and place, whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly *is* great, but the labourers *are* few; pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways: behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes,

(*i*) 2 Kings i. 10. (*k*) Beſide the twelve diſciples.

ſhoes, and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace *be* to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall return to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire. Go not from houſe to houſe. And into whatſoever city ye enter, and they receive you, eat ſuch things as are ſet before you; and heal the ſick that are therein, and ſay unto them, The kingdom of God is come nigh unto you. But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay, Even the very duſt of your city which cleaveth on us, we do wipe off againſt you: notwithſtanding, be ye ſure of this, That the kingdom of God is come nigh unto you. But I ſay unto you, that it ſhall be more tolerable in that day for Sodom, than for that city. Wo unto thee Chorazin: wo unto thee Bethſaida: for if the mighty works had been done in Tyre and Sydon, which have been done in you, they had a great while ago repented, ſitting in ſackcloth and aſhes. But it ſhall be more tolerable for Tyre and Sydon at the judgment than for you. And thou Capernaum, which art exalted to heaven, ſhalt be thruſt down to hell. He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me. And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name. And he ſaid unto them, I beheld Satan as lightning fall from heaven. Behold I give unto you power to

tread

tread on ſerpents, and ſcorpions, and over all the power of the enemy: and nothing ſhall by any means hurt you. Notwithſtanding in this rejoice not, that the ſpirits are ſubject unto you: but rather rejoice, becauſe your names are written in heaven.

In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and he to whom the Son will reveal *him*. And he turned him unto *his* diſciples, and ſaid privately, Bleſſed *are* the eyes which ſee the things that ye ſee. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen *them*; and to hear thoſe things which ye hear, and have not heard them.

§. 63.

Luke X. 25—37.

And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind *(l)*, and thy neighbour as thyſelf *(m)*. And he ſaid unto him,

(l) Deut. vi. 5. *(m)* Lev. xix. 18.

Thou haſt anſwered right: this do, and thou ſhalt live (*n*). But he, willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour?

And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a levite, when he was at the place, came and looked *on him*, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was: and when he ſaw him, he had compaſſion *on him:* and went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two-pence, and gave *them* to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of thoſe three, thinkeſt thou, was neighbour unto him, that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

§. 64.

Luke X. 38—42.

Now it came to paſs as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her houſe. And ſhe

(*n*) Lev. xviii. 5. Ezek. xx. 11, 13, 21.

ſhe had a ſiſter called Mary, which alſo ſat at Jeſus' feet, and heard his word. But Martha was cumbered about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me. And Jeſus anſwered and ſaid unto her, Martha, Martha, thou art careful, and troubled about many things. But one thing is needful, and Mary hath choſen that good part, which ſhall not be taken away from her.

§. 65.

Luke XI. 1—11.

And it came to paſs, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples. And he ſaid unto them, When ye pray, ſay, OUR FATHER, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, ſo in earth. Give us day by day our daily bread. And forgive us our ſins; for we alſo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

And he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to ſet before him: and he from within ſhall anſwer and ſay, Trouble me not: the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee. I ſay unto you, Though

he will not riſe and give him, becauſe he is his friend: yet becauſe of his importunity, he will riſe and give him as many as he needeth. And I ſay unto you, Aſk, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you. For every one that aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened. If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? or if *he aſk* a fiſh, will he for a fiſh give him a ſerpent? or if he ſhall aſk an egg, will he offer him a ſcorpion? If ye then, being evil, know how to give good gifts unto your children: how much more ſhall *your* heavenly Father give the Holy Spirit to them that aſk him?

§. 66.

Luke XI. 37—54.

And as he ſpake, a certain Phariſee beſought him to dine with him: and he went in and ſat down to meat. And when the Phariſee ſaw *it*, he marvelled that he had not firſt waſhed before dinner. And the Lord ſaid unto him, Now do ye Phariſees make clean the outſide of the cup and the platter: but your inward part is full of ravening and wickedneſs. Ye fools, did not he that made that which is without, make that which is within alſo? But rather give alms of ſuch things as ye have: and behold all things are clean unto you.

But wo unto you Phariſees: for ye tithe mint and rue, and all manner of herbs, and paſs over judgment and the love of God: theſe ought ye to have done,

and

and not to leave the other undone. Wo unto you Phariſees, for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets. Wo unto you Scribes and Phariſees, hypocrites: for ye are as graves which appear not, and the men that walk over *them* are not aware *of them.*

Then anſwered one of the lawyers, and ſaid unto him, Maſter, thus ſaying, thou reproacheſt us alſo. And he ſaid, Wo unto you alſo, ye lawyers: for ye lade men with burdens grievous to be borne, and ye yourſelves touch not the burdens with one of your fingers. Wo unto you: for ye build the ſepulchres of the prophets, and your fathers killed them. Truly ye bear witneſs that ye allow (*o*) the deeds of your fathers: for they indeed killed them, and ye build their ſepulchres. Therefore alſo ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and *ſome* of them they ſhall ſlay and perſecute: that the blood of all the prophets, which was ſhed from the foundation of the world, may be required of this generation. From the blood of Abel, unto the blood of Zacharias (*p*), which periſhed between the altar and the temple: verily I ſay unto you, It ſhall be required of this generation.

Wo unto you lawyers: for ye have taken away the key of knowledge: ye entered not in yourſelves, and them that were entering in, ye hindered.

And as he ſaid theſe things unto them, the Scribes and the Phariſees began to urge *him* vehemently,

(*o*) *Or*, ye bear witneſs and conſent to.

(*p*) Gen. iv. 8. 2 Chron. xxiv. 20, 21.

and to provoke him to ſpeak of many things: laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

§. 67.

Luke XII. 1—59.

In the mean time, when there were gathered together an innumerable multitude of people (*q*), inſomuch that they trode one upon another, he began to ſay unto his diſciples firſt of all, Beware ye of the leaven of the Phariſees; which is hypocriſy. For there is nothing covered that ſhall not be revealed; neither hid that ſhall not be known. Therefore whatſoever ye have ſpoken in darkneſs ſhall be heard in the light: and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſetops.

And I ſay unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye ſhall fear; Fear him, which after he hath killed, hath power to caſt into hell; yea, I ſay unto you, Fear him. Are not five ſparrows ſold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered: Fear not therefore; ye are of more value than many ſparrows. Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God. But he that denieth me before men, ſhall be denied before

(*q*) *Or*, the ten thouſands of the multitude.

before the angels of God. And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven. And when they bring you unto the ſynagogues, and *unto* magiſtrates, and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay: For the Holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me. And he ſaid unto him, Man, who made me a judge, or a divider over you? And he ſaid unto them, Take heed, and beware of covetouſneſs, for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth.

And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully. And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits? And he ſaid, This will I do; I will pull down my barns and build greater; and there will I beſtow all my fruits and my goods. And I will ſay unto my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, *and* be merry. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be, which thou haſt provided? So *is* he that layeth up treaſure for himſelf, and is not rich towards God.

And he ſaid unto his diſciples, Therefore I ſay unto you, Take no thought for your life, what ye ſhall

ſhall eat; neither for your body, what ye ſhall put on. The life is more than meat, and the body *is more* than raiment. Conſider the ravens; for they neither ſow nor reap; which neither have ſtore-houſe nor barn; and God feedeth them: How much more are ye better than the fowls? And which of you with taking thought can add to his ſtature one cubit? If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt? Conſider the lilies how they grow: they toil not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory, was not arayed like one of theſe. If then God ſo cloath the graſs, which is to-day in the field, and to-morrow is caſt into the oven: how much more *will he cloath* you, O ye of little faith? And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind. For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things. But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you. Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom. Sell that ye have, and give alms: provide yourſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth: for where your treaſure is, there will your heart be alſo.

Let your loins be girded about, and *your* lights burning; and ye yourſelves like unto men that wait for the Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Bleſſed *are* thoſe ſervants, whom

whom the Lord when he cometh ſhall find watching: verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them. And if he ſhall come in the ſecond watch, or come in the third watch, and find *them* ſo, bleſſed are thoſe ſervants. And this know, that if the good man of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through. Be ye therefore ready alſo: for the Son of man cometh at an hour when ye think not.

Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all? And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom *his* lord ſhall make ruler over his houſhold, to give *them their* portion of meat in due ſeaſon? Bleſſed *is* that ſervant, whom his lord when he cometh ſhall find ſo doing. Of a truth I ſay unto you, that he will make him ruler over all that he hath. But and if that ſervant ſay in his heart, My lord delayeth his coming; and ſhall begin to beat the menſervants, and maidens, and to eat and drink, and to be drunken. The lord of that ſervant will come in a day when he looketh not *for him*, and at an hour when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbelievers. And that ſervant which knew his lord's will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many *ſtripes*, but he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*, for unto whom-

whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him they will aſk the more.

I am come to ſend fire on the earth, and what will I, if it be already kindled. But I have a baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed? Suppoſe ye that I am come to give peace on earth? I tell you, Nay; but rather diviſion. For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three. The father ſhall be divided againſt the ſon, and the ſon againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother-in-law againſt her daughter-in-law, and the daughter-in-law againſt her mother-in-law.

And he ſaid alſo to the people, When you ſee a cloud riſe out of the weſt, ſtraightway ye ſay, There cometh a ſhower; and ſo it is. And when *ye ſee* the ſouth wind blow, ye ſay, There will be heat; and it cometh to paſs. Ye hypocrites, ye can diſcern the face of the ſky, and of the earth: but how is it, that ye do not diſcern this time? Yea, and why even of yourſelves judge ye not what is right?

When thou goeſt with thine adverſary to the magiſtrate, *as thou art* in the way, give diligence, that thou mayeſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon. I tell thee, thou ſhalt not depart thence, till thou haſt paid the very laſt mite.

§. 68.

§. 68.

Luke XIII. 1—9.

There were preſent at that ſeaſon, ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices. And Jeſus anſwering, ſaid unto them, Suppoſe ye that theſe Galileans, were ſinners above all the Galileans, becauſe they ſuffered ſuch things? I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh. Or thoſe eighteen, upon whom the tower in Siloam fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem? I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

He ſpake alſo this parable: A certain *man* had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none. Then ſaid he unto the dreſſer of his vineyard, Behold theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground? And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung *it*: And if it bear fruit, *well*: and if not, *then* after that thou ſhalt cut it down.

§. 69.

Luke XIII. 10—21.

And he was teaching in one of the ſynagogues, on the ſabbath. And behold, there was a woman which had a ſpirit of infirmity eighteen years, and was bowed

bowed together, and could in no wiſe lift up *herſelf*. And when Jeſus ſaw her, he called *her* to him, and ſaid unto her, Woman, thou art looſed from thine infirmity. And he laid *his* hands on her: and immediately ſhe was made ſtraight, and glorified God. And the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath-day, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day. The Lord then anſwered him, and ſaid, Thou hypocrite, doth not each one of you on the ſabbath looſe his ox or *his* aſs from the ſtall, and lead *him* away to watering? And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo, theſe eighteen years, be looſed from this bond on the ſabbath-day? And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoiced for all the glorious things that were done by him.

Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it? It is like a grain of muſtard-ſeed, which a man took, and caſt into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it. And again he ſaid, Whereunto ſhall I liken the kingdom of God? It is like leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

§. 70.

§. 70.

Luke XIII. 22—30.

And [*hereupon*] he went through the cities and villages, teaching and journeying towards Jeruſalem. Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them, Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able. When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence ye are: Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets. But he ſhall ſay, I tell you, I know ye not whence ye are; depart from me all *ye* workers of iniquity. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham and Iſaac and Jacob, and all the prophets in the kingdom of God, and you *yourſelves* thruſt out. And they ſhall come from the eaſt, and *from* the weſt, and from the north, and *from* the ſouth; and ſhall ſit down in the kingdom of God. And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

§. 71.

Luke XIII. 31—35.

The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence:

for Herod will kill thee. And he ſaid unto them, Go ye and tell that fox, Behold, I caſt out devils, and I do cures to-day and to-morrow, and the third day I ſhall be perfected (*r*). Nevertheleſs, I muſt walk to-day and to-morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem. O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee: how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not? Behold, your houſe is left unto you deſolate: and verily I ſay unto you, ye ſhall not ſee me [*again*], until the time come when ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

§. 72.

Luke XIV. 1—24.

And it came to paſs, as he went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold there was a certain man before him which had the dropſy. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took *him* and healed him, and let *him* go: and anſwered them, ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things.

And

(*r*) M. Lieberkuhn, explains this thus: And the third day, I ſhall finiſh what I have to do in Herod's government, namely, in Galilee.

And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room: leſt a more honourable man than thou be bidden of him: and he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room: that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf ſhall be abaſed: and he that humbleth himſelf, ſhall be exalted.

Then ſaid he alſo to him that bade him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor *thy* rich neighbours; leſt they alſo bid thee again, and a recompence be made thee. But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind: and thou ſhalt be bleſſed (*s*): for they cannot recompence thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

And when one of them that ſat at meat with him heard theſe things, he ſaid unto him, Bleſſed *is* he that ſhall eat bread in the kingdom of God. Then ſaid he unto him, A certain man made a great ſupper, and bade many; and ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready. And they all with

(*s*) *Or*, happy.

one *conſent* began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the lord ſaid unto the ſervant, Go out into the high-ways and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men which were bidden ſhall taſte of my ſupper.

§. 73.

Luke XIV. 25—35.

And there went great multitudes with him: and he turned, and ſaid unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea and his own life alſo, he cannot be my diſciple. And whoſoever doth not bear his croſs, and come after me, cannot be my diſciple. For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have *ſufficient* to finiſh *it*, leſt haply after he hath laid the foundation, and is not able to finiſh *it*, all that behold *it*, begin

to

to mock him, ſaying, This man began to build, and was not able to finiſh. Or what king going to make war againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand? Or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace. So likewiſe, whoſoever he be of you that forſaketh not all that he hath, he cannot be my diſciple. Salt *is* good: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned? It is neither fit for the land, nor yet for the dunghill; *but* men caſt it out. He that hath ears to hear, let him hear.

§. 74.

Luke XV.

Then drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found *it*, he layeth *it* on his ſhoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance. Either what woman having ten pieces of ſilver, if ſhe

loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find *it?* And when ſhe hath found *it*, ſhe calleth *her* friends, and *her* neighbours together, ſaying, Rejoice with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth. And he ſaid, A certain man had two ſons; and the younger of them ſaid to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living. And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living. And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want. And he went and joined himſelf to a citizen of that country; and he ſent him into his fields to feed ſwine. And he would fain have filled his belly with the huſks that the ſwine did eat: and no man gave unto him. And when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough and to ſpare, and I periſh with hunger! I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon: make me as one of thy hired ſervants. And he aroſe, and came to his father, but when he was yet a great way off, his father ſaw him and had compaſſion, and ran, and fell on his neck, and kiſſed him. And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

But

But the father ſaid to his ſervants, Bring forth the beſt robe, and put *it* on him, and put a ring on his hand, and ſhoes on *his* feet. And bring hither the fatted calf, and kill *it*; and let us eat and be merry. For this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry. Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſic and dancing; and he called one of the ſervants, and aſked what theſe things meant. And he ſaid unto him, Thy brother is come, and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound. And he was angry and would not go in: therefore came his father, and entreated him. And he anſwering, ſaid to *his* father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends: but as ſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf. And he ſaid unto him, Son, thou art ever with me, and all that I have is thine. It is meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

§. 75.

Luke XVI. 1—31.

And he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward: And the ſame was accuſed unto him that he had waſted his goods. And he called him, and ſaid unto him, How

is

is it that I hear this of thee? give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lord's debtors unto him, and ſaid unto the firſt; How much oweſt thou unto my lord? And he ſaid, An hundred meaſures (*t*) of oil. And he ſaid unto him, Take thy bill, and ſit down quickly and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures (*u*) of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs (*w*); that when ye fail, they may receive you into everlaſting habitations (*x*). He that is faithful in that which is leaſt, is faithful alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true *riches?* And if ye have not been faithful in that which is another man's, who ſhall give you that which is your own? No ſervant can ſerve two maſters: for either he will hate the one, and love the

(*t*) i. e. nine gallons, three quarts. (*u*) Fourteen buſhels, and two quarts. (*w*) Or riches. (*x*) Or tabernacles.

the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

And the Phariſees alſo who were covetous, heard all theſe things: and they derided him. And he ſaid unto them, Ye are they which juſtify yourſelves before men: but God knoweth your hearts: for that which is highly eſteemed amongſt men, is abomination in the ſight of God. The law and the prophets *were* until John: ſince that time the kingdom of God is preached, and every man preſſeth into it. And it is eaſier for heaven and earth to paſs, than one tittle of the law to fail. Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from *her* huſband, committeth adultery.

There *was* a certain rich man, which was cloathed in purple and fine linen, and fared ſumptuouſly every day. And there was a certain beggar, named Lazarus, which was laid at his gate full of ſores, and deſiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom; the rich man alſo died and was buried. And in hell he lifted up his eyes being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom: and he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life-

life-time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you cannot; neither can they paſs to us, that *would come* from thence. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe: for I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets, let them hear them. And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither would they be perſuaded, though one roſe from the dead.

§. 76.

Luke XVII. 1—10.

Then ſaid he unto the diſciples, It is impoſſible but that offences will come: but wo *unto him*, through whom they come. It were better for him that a millſtone were hanged about his neck, and he caſt into the ſea, then that he ſhould offend one of theſe little ones. Take heed to yourſelves *(y)*: If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him. And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

And

(y) Beware of this.

And the apoſtles ſaid unto the Lord, Increaſe our faith (z). And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine-tree, Be thou plucked up by the root, and be thou planted in the ſea; and it ſhould obey you.

But which of you having a ſervant plowing, or feeding cattle, will ſay unto him by and by, when he is come from the field, Go and ſit down to meat? And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thyſelf, and ſerve me, till I have eaten and drunken: and afterward thou ſhalt eat and drink. Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

§. 77.

Luke XVII. 11—37.

And it came to paſs as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers which ſtood afar off: and they lifted up *their* voices, and ſaid, Jeſus, Maſter, have mercy upon us. And when he ſaw *them*, he ſaid unto them, Go ſhew yourſelves unto the prieſts: and it came to paſs that as they went, they were cleanſed. And one of them when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on *his* face, at his feet giving

(z) Or, add faith to us.

giving him thanks: and he was a Samaritan. And Jeſus anſwering ſaid, Were there not ten cleanſed? but where *are* the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way: thy faith hath made thee whole (*a*).

And when he was demanded of the Phariſees, when the kingdom of God ſhould come; he anſwered them and ſaid, The kingdom of God cometh not with obſervation (*b*). Neither ſhall they ſay, Lo here, or, lo there: for behold, The kingdom of God is within you (*c*).

And he ſaid unto the diſciples, The days will come when ye ſhall deſire to ſee one of the days of the Son of man, and ye ſhall not ſee *it*. And they ſhall ſay to you, See here, or ſee there; go not after *them*, nor follow *them*. For as the lightning that lightneth out of the one *part* under heaven: ſhineth unto the other part under heaven: ſo ſhall alſo the Son of man be in his day. But firſt muſt he ſuffer many things, and be rejected of this generation. And as it was in the days of Noe, ſo it ſhall be alſo in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came and deſtroyed them all (*d*). Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded: but the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all (*e*). Even thus ſhall it

(*a*) Or, ſaved thee. (*b*) Or, outward ſhew. (*c*) Or, among you. (*d*) Gen. vii. (*e*) Gen. xix.

it be in the day when the Son of man is revealed. In that day he which ſhall be upon the houſe-top, and his ſtuff in the houſe, let him not come down to take it away: and he that is in the field, let him likewiſe not return back. Remember Lot's wife *(f)*. Whoſoever ſhall ſeek to ſave his life, ſhall loſe it: and whoſoever ſhall loſe his life, ſhall preſerve it. I tell you in that night, there ſhall be two men in one bed; the one ſhall be taken, and the other ſhall be left. Two women ſhall be grinding together; the one ſhall be taken, and the other left. Two men ſhall be in the field, the one ſhall be taken, and the other left. And they anſwered and ſaid unto him, Where, Lord? [*ſhall this happen*] And he ſaid unto them, Whereſoever the body *is*, thither will the eagles be gathered together.

§. 78.

Luke XVIII. 1—14.

And he ſpake a parable unto them, *to this end*, that men ought always to pray, and not to faint, ſaying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city, and ſhe came unto him, ſaying, Avenge me of my adverſary. And he would not for a while: but afterward he ſaid within himſelf, Though I fear not God, nor regard man; yet becauſe the widow troubleth me, I will avenge her, leſt by her continual coming, ſhe weary me. And the Lord ſaid, Hear what the unjuſt judge ſaith. And ſhall not God avenge his own elect, which cry

(f) Gen. xix. 26.

day and night unto him, though he bear long with them? I tell you, that he will avenge them ſpeedily. Nevertheleſs when the Son of man cometh, ſhall he find faith on the earth?

And he ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others. Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood, and prayed thus with himſelf, God, I thank thee, that I am not as other men *are*, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified *rather* than the other: for every one that exalteth himſelf, ſhall be abaſed, and he that humbleth himſelf ſhall be exalted.

§. 79.

Matt. XIX. 1—12. Mark X. 1—12.

And it came to paſs, that when Jeſus had finiſhed theſe ſayings, he aroſe from thence, and departed from Galilee, and came into the coaſts of Judea, beyond Jordan. And great multitudes followed him, and the people reſort unto him again, and as he was wont he taught them again, and he healed them there. And the Phariſees alſo came unto him, tempting him, and aſked him, Is it lawful for a man to put away his wife for every cauſe? And he anſwered

anſwered and ſaid unto them, Have ye not read, that he which made them at the beginning of the creation made them male and female *(g)*? And ſaid, For this cauſe ſhall a man leave his father and mother, and cleave to his wife: and they twain ſhall be one fleſh *(h)*. Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let not man put aſunder. They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away *(i)*? He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo. And I ſay unto you, Whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery; and whoſo marrieth her which is put away doth commit adultery. And in the houſe his diſciples aſked him again of the ſame matter. And he ſaith unto them, Whoſoever ſhall put away his wife, and marry another, committeth adultery againſt her; and if a woman ſhall put away her huſband, and be married to another, ſhe committeth adultery. His diſciples ſay unto him, If the caſe of the man be ſo with *his* wife, it is not good to marry. But he ſaid unto them, All men cannot receive this ſaying, ſave *they* to whom it is given. For there are ſome eunuchs which were ſo born from *their* mothers womb: and there are ſome eunuchs which were made eunuchs of men: and there be eunuchs, which have made themſelve eu-

(g) Gen. i. 27. v. 2. *(h)* Gen. ii. 24. *(i)* Deut. xxiv. 1.

nuchs for the kingdom of heaven's ſake. He that is able to receive *it*, let him receive *it*.

§. 80.

Matt. XIX. 13—15. Mark X. 13—16. Luke XVIII. 15—17.

Then were there brought unto him little children, that he ſhould put *his* hands on them, and pray: but when *his* diſciples ſaw *it*, they rebuked thoſe that brought *them*. But when Jeſus ſaw *it*, he was much diſpleaſed, *and* called them unto him, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall in no wiſe enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them, and departed thence.

§. 81.

Matt. XIX. 16—30. XX. 1—16. Mark X. 17—31. Luke XVIII. 18—30.

And when he was gone forth into the way, behold, a certain ruler came running, [*who was a young man*] and kneeled to him, and aſked him, ſaying, Good Maſter, what good thing ſhall I do that I may inherit eternal life? And Jeſus ſaid unto him, Why calleſt thou me good? *there is* none good, but one, *that is*, God. But if thou wilt enter into life, keep the commandments. He ſaith unto him, Which? Jeſus ſaid, Thou knoweſt the command-

ments,

ments (*k*), Thou ſhalt do no murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Defraud not, Honour thy father and thy mother: and, Thou ſhalt love thy neighbour as thyſelf (*l*). The young man anſwered and ſaid unto him, Maſter, all theſe things have I kept from my youth up: what lack I yet? Now when Jeſus heard theſe things beholding him, *he* loved him, and ſaid unto him, Yet lackeſt thou one thing; if thou wilt be perfect, go thy way, ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven, and come, take up the croſs, and follow me. But when the young man heard that ſaying, he was very ſorrowful, and went away grieved; for he was very rich, *and* had great poſſeſſions. And when Jeſus ſaw that he was very ſorrowful, he looked round about, and ſaith unto his diſciples, Verily I ſay unto you, that a rich man ſhall hardly enter into the kingdom of heaven. And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it for them that truſt in riches, to enter into the kingdom of God? And again I ſay unto you, It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his diſciples heard *it*, they were exceedingly amazed, *and* aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved? But Jeſus looking upon them ſaith, The things which are impoſſible with men, are poſſible with God. With men this is im-

(*k*) Exod. xx. Deut. v. (*l*) Levit. xix. 18.

poſſible, but not with God: for with God all things are poſſible.

Then anſwered Peter, and ſaid unto him, Behold, we have forſaken all, and followed thee; what ſhall we have therefore? And Jeſus anſwered, and ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And verily I ſay unto you, There is no man that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the goſpel's, *and* for the kingdom of God's ſake, who ſhall not receive an hundredfold, now, in this preſent time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions, and in the world to come ſhall inherit everlaſting life. But many *that are* firſt ſhall be laſt; and the laſt *ſhall be* firſt.

For the kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny (*m*) a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh

(*m*) A Roman penny was equal to ſeven-pence halfpenny of our money.

venth hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? they ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, *that* ſhall ye receive. So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers and give them *their* hire, beginning from the laſt unto the firſt. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a penny. And when they had received *it*, they murmured againſt the good man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this laſt, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

§. 82.

John XI. 1—57.

Now a certain man was ſick, *named* Lazarus of Bethany, the town of Mary and her ſiſter Martha. (It was that Mary which (*n*) anointed the Lord with

(*n*) Soon after, chap. xii. 13.

with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick). Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſick. When Jeſus heard *that*, he ſaid, This ſickneſs is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jeſus loved Martha, and her ſiſter, and Lazarus. When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was. Then after that ſaith he to *his* diſciples, Let us go into Judea again. *His* diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again? Jeſus anſwered, Are there not twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world; but if a man walk in the night, he ſtumbleth, becauſe there is no light in him. Theſe things ſaid he: and after that, he ſaith unto them, Our friend Lazarus ſleepeth; but I go that I may awake him out of ſleep. Then ſaid his diſciples, Lord, if he ſleep he ſhall do well. Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep. Then ſaid Jeſus unto them plainly, Lazarus is dead. And I am glad for your ſakes, that I was not there to the intent ye may believe nevertheleſs, let us go unto him. Then ſaid Thomas, which is called Didymus, unto his fellow-diſciples, Let us alſo go, that we may die with him. Then when Jeſus came, he found that he had lain in the grave four days already. (Now Bethany was nigh unto Jeruſalem, about

about fifteen furlongs off (o). And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as ſoon ſhe heard that Jeſus was coming, went and met him: but Mary ſat ſtill in the houſe. Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died; but I know, that even now whatſoever thou wilt aſk of God, God will give *it* thee. Jeſus ſaith unto her, Thy brother ſhall riſe again. Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection, at the laſt day. Jeſus ſaith unto her, I am the reſurrection and the life: he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me, ſhall never die. Believeſt thou this? She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt the Son of God, which ſhould come into the world. And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee. As ſoon as ſhe heard *that*, ſhe aroſe quickly, and came unto him. Now Jeſus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth unto the grave, to weep there. Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died. When Jeſus therefore ſaw

(o) About two miles.

ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled; and ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee. Jeſus wept. Then ſaid the Jews, Behold, how he loved him! And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died? Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it. Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been *dead* four days. Jeſus ſaith unto her, Said I not unto thee, that if thou wouldeſt believe, thou ſhouldeſt ſee the glory of God? Then they took away the ſtone *from the place* where the dead was laid. And Jeſus lift up *his* eyes, and ſaid, Father, I thank thee that thou haſt heard me: and I knew that thou heareſt me always: but becauſe of the people which ſtand by, I ſaid *it*, that they may believe that thou haſt ſent me. And when he thus had ſpoken, he cried with a loud voice, Lazarus come forth. And he that was dead came forth, bound hand and foot with grave-cloaths: and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe them, and let him go.

Then many of the Jews which came to Mary, and had ſeen the things which Jeſus did, believed on him. But ſome of them went their ways to the Phariſees, and told them what things Jeſus had done. Then gathered the chief prieſts and the Phariſees a council, and ſaid, What do we? for this man doeth

doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans ſhall come and take away both our place and nation. And one of them *named* Caiaphas, being the high-prieſt that ſame year, ſaid unto them, Ye know nothing at all, nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not. And this ſpake he not of himſelf: but being high-prieſt that year, he propheſied that Jeſus ſhould die for that nation: And not for that nation only, but that alſo he ſhould gather together in one, the children of God that were ſcattered abroad. Then from that day forth, they took counſel together, for to put him to death. Jeſus therefore walked no more openly among the Jews; but went thence into a country near to the wilderneſs, into a city called Ephraim, and there continued with his diſciples. And the Jews paſſover was nigh at hand: and many went out of the country up to Jeruſalem before the paſſover, to purify themſelves. Then ſought they for Jeſus, and ſpake among themſelves, as they ſtood in the temple, What think ye, that he will not come to the feaſt? Now both the chief prieſts and the Phariſees had given a commandment, that if any man knew where he were, he ſhould ſhew *it*, that they might take him.

§. 83.

Matt. XX. 17—20. Mark X. 32—45. Luke XVIII. 31—34.

And they were in the way going up to Jeruſalem [*Jeſus with his diſciples*] and Jeſus went before them; and

and they were amazed, and as they followed they were afraid. And he took unto him the twelve diſciples apart in the way, and began to tell them what things ſhould happen unto him, *ſaying*, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man, ſhall be accompliſhed. For he ſhall be delivered unto the chief prieſts, and unto the Scribes: and they ſhall condemn him to death, and ſhall deliver him to the Gentiles to mock, to ſcourge, and to crucify *him*. and he ſhall be mocked, and ſpitefully entreated, and ſpitted on, and they ſhall ſcourge *him*, and put him to death: and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken.

Then came to him the mother of Zebedee's children, with her ſons James and John, the ſons of Zebedee, worſhipping *him*, and deſiring a certain thing of him: ſaying, Maſter, we would that thou ſhouldeſt do for us, whatſoever we ſhall deſire. And he ſaid unto them, What would ye that I ſhould do for you? They ſaid unto him, Grant unto us that we may ſit, one on thy right hand, and the other on thy left hand in thy glory. And the mother [*alſo*] ſaith unto him, Grant that theſe my two ſons may ſet, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered, and ſaid unto them, Ye know not what ye aſk: Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm, that I am baptized with? And they ſaid unto him, We are able. And Jeſus

ſaid

ſaid unto them, Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withal, ſhall ye be baptized: but to ſit on my right hand, and on my left hand, is not mine to give, but *it ſhall be given* to them for whom it is prepared of my Father. And when the ten heard *it*, they began to be much diſpleaſed with James and John, and were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaith unto them, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, ſhall be your miniſter: and whoſoever of you will be the chiefeſt among you, ſhall be ſervant of all. For even the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

§. 84.

Luke XIX. 1—27.

And Jeſus entered and paſſed through Jericho. And behold, there *was* a man named Zaccheus, which was the chief among the publicans, and he was rich; and he ſought to ſee Jeſus who he was, and could not for the preſs, becauſe he was little of ſtature; and he ran before, and climbed up into a ſycamore-tree to ſee him; for he was to paſs that way. And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down; for to-day I muſt abide at thy houſe. And he made haſte, and came

down, and received him joyfully. And when they ſaw *it*, they all murmured, ſaying, That he was gone to be a gueſt with a man that is a ſinner. And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore *him* fourfold. And Jeſus ſaid unto him, this day is ſalvation come to this houſe, foraſmuch as he alſo is the ſon of Abraham. For the Son of man is come to ſeek and to ſave that which was loſt.

And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear. He ſaid therefore, a certain nobleman went into a far country to receive for himſelf a kingdom, and to return. And he called his ten ſervants, and delivered them ten pounds *(p)*, and ſaid unto them, Occupy till I come. But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us. And it came to paſs that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds. And he ſaid unto him, Well thou good ſervant, becauſe thou haſt been faithful in a very little, have thou authority over ten cities. And the

(p) The Pound here ſpoken of is about three Pounds two ſhillings and ſix-pence of our money.

the ſecond came, ſaying, Lord, thy pound hath gained five pounds. And he ſaid likewiſe to him, Be thou alſo over five cities. And another came, ſaying, Lord, Behold, *here is* thy pound which I have kept laid up in a napkin: for I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou laidſt not down, and reapeſt that thou didſt not ſow. And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant: Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow. Wherefore then gaveſt not thou my money into the bank, that at my coming I might have required mine own with uſury? And he ſaid unto them that ſtood by, Take from him the pound, and give *it* to him that hath ten pounds. (And they ſaid unto him, Lord, he hath ten pounds.) For I ſay unto you, That unto every one which hath ſhall be given: and from him that hath not, even that he hath ſhall be taken away from him. But thoſe mine enemies which would not that I ſhould reign over them, bring hither, and ſlay *them* before me.

§. 85.

Matt. XX. 29—34. Mark X. 46—52. Luke XVIII. 35—43.

And as he went out of Jericho with his diſciples, a great multitude followed him. And behold, nigh unto Jericho, two blind men *were* ſitting by the high-way ſide, begging. [*And one of them was*]

blind Bartimeus the ſon of Timeus. And hearing the multitude paſs by, he aſked what it meant. And they told him that Jeſus of Nazareth paſſeth by. And when they [*both*] heard that Jeſus paſſed by, *they* cried out, ſaying, Have mercy on us, O Lord, thou Son of David! Jeſus, thou Son of David, have mercy on me. And the multitude which went before, rebuked them, and many charged them that they ſhould hold their peace: but they cried the more a great deal, ſaying, Have mercy on us, O Lord, thou Son of David. And Jeſus ſtood ſtill, and called them, and commanded *them* to be brought unto him. And they call the blind, ſaying unto *them*, Be of good comfort, riſe, he calleth *you*. And *they* caſting away their garment, roſe and came to Jeſus. And Jeſus ſaid, What will ye that I ſhall do unto you? They ſaid unto him, Lord, that our eyes may be opened. So Jeſus had compaſſion on them, and touched their eyes, and ſaid unto *them*, Receive your ſight: go *your* way, *your* faith hath made *you* whole. And immediately their eyes received ſight, and they followed him in the way, glorifying God: and all the people when they ſaw *it*, gave praiſe unto God.

PASSION-

PASSION-WEEK.

Saturday

§. 86.

The ACTS of SATURDAY, the evening after the SABBATH.

Matt. XXVI. 6—13. Mark XIV. 3—9.
John XII. 1—8.

SIX days before the paſſover JESUS came to Bethany, where Lazarus was which had been dead, whom he raiſed from the dead. [There they made him a ſupper [in the houſe of Simon the leper,] and Martha ſerved, but Lazarus was one of them that ſat at the table with him. [There came] Mary [unto him, having an alabaſter box with] a pound of ointment of ſpikenard, very precious, and anointed the feet of Jeſus, and wiped his feet with her hair. [And [*afterward*] ſhe brake the box and poured it [*entirely*] on his head,] [as he ſat at *meat*;] and the houſe was filled with the odour of the ointment. Then ſaith one of his diſciples, Judas Iſcariot, Simon's *ſon*, which ſhould betray him, Why was not this ointment ſold for three hundred pence, and given to the poor? This he ſaid, not that he cared for the poor, but becauſe he was a thief, and had the bag, and bare what was put therein. [And there were ſome *of the other* diſciples that had *alſo* indignation within themſelves, and ſaid,] To what purpoſe *is* this waſte? for this ointment might have been ſold for much, and given to the poor; and they murmured againſt her. When Jeſus underſtood *it*, he

John
Matt.
ib.
Mark
Matt.
Mark
Matt.

† I suspect that this supper was, according to the order in which both Matthew and Mark have placed it, on the following Wednesday evening, which also answers better to John 12.7 "against the day of my burying hath she kept this."

Matth. he ſaid unto them,] Let her alone, [why trouble ye the woman? for ſhe hath wrought a good work upon me.] For ye have the poor with you always, Mark [and whenſoever ye will, ye may do them good:] but me ye have not always. [She hath done what ſhe ib. could: for in that] ſhe hath kept this [ointment, *and* Matt. Mark poured it on my body, ſhe did *it*] [to anoint me aforehand] to my burying. [Verily I ſay unto you, whereſoever this goſpel ſhall be preached throughout the ib. whole world, *this* alſo that ſhe hath done, ſhall be ſpoken of for a memorial of her.]]

§. 87.

John XII. 9, 10, 11.

Much people of the Jews therefore knew that he was there: and they came, not for Jeſus' ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead. But the chief prieſts conſulted, that they might put Lazarus alſo to death; becauſe that by reaſon of him many of the Jews went away, and believed on Jeſus.

§. 88.

The ACTS of SUNDAY.

Matt. XXI. 1—11, 14—17. Mark XI. 1—11. Luke XIX. 28—46. John XII. 12—19.

Luke [Peter] And it came to paſs, [on the next day,† [when they Matth. drew nigh unto Jeruſalem, and were come to Beth- phage] and Bethany, called *the mount* of Olives, Jeſus [Mark Luke Mark] [ſendeth forth two of his diſciples, [ſaying unto them,] Go your way into the village over againſt you; and as ſoon as ye be entered into it, ye ſhall find [an aſs tied

† i.e. I apprehend, not the day after the ſupper at which John had deſcribed, but the day after his arrival in Bethany, or the firſt day before the evening when the paſſover was to be eaten.

tied and a colt with her,] whereon yet never man ſat, [Matth. Luke
looſe [*them*, and bring *them* hither unto me.] And if [Mark Matth.
any man ſay unto you, [Why do ye this? [Thus [Mark Luke
ſhall ye ſay unto him,] The Lord hath need of Matt.
them; and ſtraightway he will ſend them hither.

[Much people that were come to the feaſt, when John
they heard that Jeſus was coming to Jeruſalem, took
branches of palm-trees, and went forth to meet him.]

[And the diſciples [that were ſent,] went their way, [Luke [Matth.]
and did as Jeſus commanded them, and found the Mark
colt (even as he had ſaid unto them) [*with the aſs*] (Luke)
tied by the door without, in a place where two ways
met: and they looſe him. [And as they were looſ- id
ing the colt, the owners thereof,] that ſtood there,
[ſaid unto them, Why looſe ye the colt? And they
ſaid unto them,] even as Jeſus had commanded. [The
Lord hath need of him; and they let them go. Luke
And they brought] the aſs and the colt [to Jeſus, and
they caſt their garments upon the colt; and they ſet
Jeſus thereon, and he ſat upon him. All this was
done, that it might be fulfilled which was ſpoken
by the prophet, ſaying, as it is written, Tell ye the
daughter of Zion, Behold thy king cometh unto
thee, meek and ſitting upon an aſs, and a colt, the
foſe of an aſs (*q*). Theſe things underſtood not his
diſciples at the firſt: but when Jeſus was glorified,
then remembered they that theſe things were writ-
ten of him, and *that* they had done theſe things unto
him.

And as he went, a very great multitude ſpread
their garments in the way; and others cut down
branches

(*q*) Iſa. lxii. 11. Zech. ix. 9.

branches off the trees, and ſtrewed *them* in the way. And when he was come nigh, even now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoice and praiſe God with a loud voice, for all the mighty works that they had ſeen. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of David, bleſſed is he, a king, that cometh in the name of the Lord (*r*)! bleſſed be the kingdom of our father David, that cometh in the name of the Lord. Hoſanna in the higheſt! Peace in heaven and glory in the higheſt.

The people therefore that was with him, when he called Lazarus out of his grave, and raiſed him from the dead, bare record. For this cauſe the people alſo met him, for that they heard that he had done this miracle. The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold the world is gone after him. And ſome of the Phariſees from among the multitude, ſaid unto him, Maſter, rebuke thy diſciples. And he anſwered and ſaid unto them; I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.

And when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on

(*r*) Pſalm cxviii. 26.

on every ſide, and ſhall lay thee even with the ground, and thy children within thee, and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation.

And Jeſus entered into Jeruſalem, and when he was come into Jeruſalem, all the city was moved, ſaying, Who is this? And the multitude ſaid, This is Jeſus, the prophet of Nazareth of Galilee. And Jeſus went into the temple of God, and looked round about upon all things; and the blind and the lame came to him in the temple, and he healed them. And when the chief prieſts and Scribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſanna to the Son of David; they were ſore diſpleaſed, and ſaid unto him; Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea; have ye never read, Out of the mouths of babes and ſucklings, thou haſt perfected praiſe (*s*)?

§. 89.

John XII. 20—50.

And there were certain Greeks among them that came up to worſhip at the feaſt: The ſame came therefore to Philip, which *was* of Bethſaida of Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus. Philip cometh and telleth Andrew: and again, Andrew and Philip told Jeſus.

And Jeſus anſwered them, ſaying, The hour is come, that the Son of man ſhould be glorified. Verily,

(*s*) Pſalm viii. 2.

Verily, verily I ſay unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life, ſhall loſe it: and he that hateth his life in this world, ſhall keep it unto life eternal. If any man ſerve me, let him follow me; and where I am, there ſhall alſo my ſervant be: If any man ſerve me, him will *my* Father honour.

Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour: but for this cauſe came I unto this hour. Father, glorify thy name! Then came there a voice from heaven, *ſaying*, I have both glorified *it*, and will glorify *it* again. The people therefore that ſtood by, and heard *it*, ſaid that it thundered: others ſaid, An angel ſpake to him. Jeſus anſwered, and ſaid, This voice came not becauſe of me, but for your ſakes. Now is the judgment of this world, now ſhall the prince of this world be caſt out. And I, if I be lifted up from the earth, will draw all men unto me. This he ſaid, ſignifying what death he ſhould die.

The people anſwered him, We have heard out of the law, that Chriſt abideth for ever (*t*): and how ſayeſt thou, the Son of man muſt be lifted up? who is this Son of man? Then Jeſus ſaid unto them: Yet a little while is the light with you: walk while ye have the light, leſt darkneſs come upon you: for he that walketh in darkneſs, knoweth not whither he goeth: while ye have light, believe in the light, that ye may be the children of light.

Theſe

(*t*) Pſalm lxxxix 36, 37. Pſalm cx. 4. Iſa. ix. 7. Ezek. xxxvii. 25. Dan. vii. 14, 27.

Theſe things ſpake Jeſus, and departed, and did hide himſelf from them. But though he had done ſo many miracles before them, yet they believed not on him: that the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, Lord, who hath believed our report! and to whom hath the arm of the Lord been revealed (*u*)? Therefore they could not believe, becauſe that Eſaias ſaid again, He hath blinded their eyes and hardened their heart; that they ſhould not ſee with *their* eyes, nor underſtand with *their* heart, and be converted, and I ſhould heal them (*w*). Theſe things ſaid Eſaias, when he ſaw his glory and ſpake of him (*x*). Nevertheleſs among the chief rulers alſo, many believed on him, but, becauſe of the Phariſees they did not confeſs *him*, leſt they ſhould be put out of the ſynagogue; for they loved the praiſe of men more than the praiſe of God.

But Jeſus [*as he went away*] cried, and ſaid, He that believeth on me, believeth not on me, but on him that ſent me: and he that ſeeth me, ſeeth him that ſent me. I am come a light into the world, that whoſoever believeth in me ſhould not abide in darkneſs. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to ſave the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, the ſame ſhall judge him in the laſt day: for I have not ſpoken of myſelf; but the Father which ſent me, he gave me a commandment, what I ſhould ſay,

(*u*) Iſa. liii. 1. (*w*) Iſa. vi. 9. (*x*) Iſa. vi. 1.

ſay, and what I ſhould ſpeak. And I know that his commandment is life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

§. 90.

Matt. XXI. 17. Mark XI. 11.

And now the evening was come, he left them, and went out of the city unto Bethany with the twelve, and he lodged there.

Luke XXI, 37. In the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives *(y)*.‡ And all the people came early in the morning to him in the temple, for to hear him.

‡ This precaution our Lord used in order to evade the malice of the Jews till his ministry should be fulfilled.

§. 91.

The ACTS of MONDAY.

Matt. XXI. 18, 19. Mark XI. 12—19. Luke XIX. 47, 48.

Matt. Now [on the morrow,] in the morning, as he returned [from Bethany] into the city, he hungered. And [ſeeing a fig-tree afar off,] in the way, [having leaves,] he came to it, [if haply he might find any thing thereon; and when he came to it, he] found nothing thereon, but leaves only; [for the time of figs was not *yet*.† And Jeſus anſwered, and] ſaid unto it, Let no fruit grow on thee henceforward. [No man eat fruit of thee hereafter] for ever. [And his diſciples heard *it*.] And preſently the fig-tree withered away.

And

(y) Bethany was at the mount of Olives.

† That is, of gathering figs. Therefore, if the tree had been fruitful, there must have been figs growing upon it.

And they come to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves; and would not ſuffer that any man ſhould carry any veſſel through the temple.‡ And he taught, ſaying unto them, Is it not written, My houſe ſhall be called of all nations (z) the houſe of prayer (*a*)? but ye have made it a den of thieves. And he taught daily in the temple, and the Scribes and chief prieſts heard *it*, and ſought how they might deſtroy him: and could not find what they might do: for they feared him, becauſe all the people were very attentive to hear him, and were aſtoniſhed at his doctrine. And when even was come, he went out of the city.

‡ As he had done once before at the commencement of his miniſtry in Jeruſalem. Naturam repetiſſe fuisse §. 92. tamen usque recurres.

The ACTS of TUESDAY.†

Matt. XXI. 20—22. Mark XI. 20—26.

And in the morning, as they paſſed by, they ſaw the fig-tree dried up from the roots: [and when the diſciples ſaw *it*, they marvelled, ſaying, How ſoon is the fig-tree withered away!] And Peter, calling to remembrance, ſaith unto him, Maſter, behold the fig-tree, which thou curſedſt, is withered away. And Jeſus anſwering, ſaith unto them: Have faith in God. For [verily, I ſay unto you, if ye have faith, and doubt not, ye ſhall not only do this *which is done* to the fig-tree, but alſo, if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into

Matt.

Mark.

(z) *Or*, a houſe of prayer for all nations. (*a*) Iſa. lvi. 7.

† This being the laſt day of our Lord's public miniſtry at Jeruſalem, is largely deſcribed. 1. By parables he warns them of the transfer of his kingdom to the Gentiles. §94-96. 2. He unfolds the wiles of his adverſaries. §93, 97-99. 3. Denounces judgements

into the ſea, it ſhall be done.] For whoſoever ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith. Therefore I ſay unto you, All things whatſoever ye ſhall aſk in prayer, believe that ye receive *them*, and ye ſhall have *them*. And when ye ſtand praying, forgive, if ye have ought againſt any: that your Father alſo which is in heaven may forgive you your treſpaſſes. But if you do not forgive, neither will your Father which is in heaven, forgive your treſpaſſes.

§. 93.

Matt. XXI. 23—27. Mark XI. 27—33.
Luke XX. 1—8.

And they come again to Jeruſalem, and it came to paſs, that as he was walking, and taught the people, in the temple, and preached the goſpel, the chief prieſts and the Scribes came upon *him* with the elders of the people, and ſpake unto him, ſaying, Tell us by what authority doeſt thou theſe things? and who is he that gave thee this authority to do theſe things? [And Jeſus anſwered and ſaid unto them, I will alſo aſk of you one queſtion, which if ye tell me, I in likewiſe will tell you by what authority I do theſe things. The baptiſm of John, whence was it? was it from heaven, or of men? I anſwer me. [And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay unto us, Why did ye not then believe him? But if we ſhall ſay, Of men; we fear the people,] *and* all the people will ſtone us, [for all hold John as a prophet. And

against Matt. § 100. closing with that section his public Ministry.

And they answered] and said unto Jesus, We cannot tell whence *it was*. [And he said unto them, Matt.
Neither tell I you by what authority I do these things.]

§. 94.

Matt. XXI. 28—32. Mark XII. 1.

And he began to speak unto them by parables:
[But what think you? A certain man had two sons, Matt.
and he came to the first, and said, Son, go work to-day in my vineyard. He answered, and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him; and ye, when ye had seen *it*, repented not afterward, that ye might believe him.]

§. 95.

Matt. XXI. 33—46. Mark XII. 1—12.
Luke XX. 9—19.

Hear another parable: There was a certain house- Matt.
holder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country [for a long time.] And at the

ſeaſon,] when the time of the fruit drew near, [he ſent to the huſbandmen a ſervant, that he might receive from the huſbandmen of the fruit of the vineyard. But the huſbandmen caught him, and beat him, and ſent *him* away empty. And again he ſent unto them another ſervant; and at him they caſt ſtones, and they beat him alſo, and wounded him in the head, and entreated *him* ſhamefully, and ſent *him* away empty. And again he ſent the third; and they wounded him alſo, and caſt him out, and him they killed.] Again he ſent other ſervants, more than the firſt; and they did unto them likewiſe.

Then the lord of the vineyard having yet therefore one ſon, his well-beloved, he ſaid, What ſhall I do? I will ſend my beloved ſon: it may be they will reverence *him* when they ſee him. He ſent him alſo laſt of all unto them.] But when the huſbandmen ſaw the ſon, [they reaſoned among themſelves, ſaying,] This is the heir, come, let us kill him, and let us ſeize on his inheritance, [and [*it*] ſhall be ours.] And they caught *him*, and caſt him out of the vineyard, and ſlew *him*. When the lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen? They ſay unto him, He will [come, and] miſerably deſtroy thoſe wicked men, and will let out his vineyard to other huſbandmen, which ſhall render him the fruits in their ſeaſons. Jeſus ſaith, [He will come and deſtroy the huſbandmen, and will give the vineyard unto others. And when they heard *it*, they ſaid, God forbid. And he beheld them, and ſaid,] Did ye never read in the ſcriptures, The ſtone which the builders rejected, the

ſame

ſame is become the head of the corner. This was the Lord's doing, and it is marvellous in our eyes (*b*). Therefore ſay I unto you, The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof. And whoſoever ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder.

And when the chief prieſts [and the Scribes] and Phariſees had heard his parables, they perceived that he ſpake of them; [and the ſame hour,] they ſought to lay hands on him, but they feared the multitude, becauſe they took him for a prophet.

§. 96.

Matt. XXII. 1—14.

And Jeſus anſwered, and ſpake unto them again by parables, and ſaid, The kingdom of heaven is like unto a certain king, which made a marriage for his ſon, and ſent forth his ſervants to call them that were bidden to the wedding: and they would not come. Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things are ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandiſe. And the remnant took his ſervants and entreated *them* ſpiteſully, and ſlew *them*. But when the king heard *thereof*, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers and burnt up

(*b*) Pſalm cxviii. 22, 23.

their city. Then ſaith he to his ſervants, the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the *high*-ways, and gathered together all as many as they found, both bad and good: and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment: and he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt *him* into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. For many are called, but few *are* choſen.

§. 97.

Matt. XXII. 15—22. Mark XII. 13—17. Luke XX. 20—26.

Matt. Then went the Phariſees, and took counſel how they might intangle him in *his* talk. And they [watched *him*, and ſent forth ſpies, certain of] their diſciples, with the Herodians, [which ſhould feign themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power and authority of the governor. And when they were come, they aſked him,] ſaying, Maſter, we know that thou art true, [that thou ſayeſt and teacheſt rightly,] neither careſt thou for any man, for thou regardeſt not the perſon of men, [but teacheſt the way of God in truth.] Tell us therefore, what thinkeſt

thinkeſt thou? Is it lawful to give tribute unto Cæſar, or not? [ſhall we give, or ſhall we not give?] But he knowing their wickedneſs, craftineſs and hypocriſy, ſaid unto them,] Why tempt ye me, ye hypocrites? ſhew me the tribute-money [that I may ſee it.] And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? And they anſwered and ſaid unto him, Cæſar's. Then ſaith he unto them, Render therefore unto Cæſar, the things which are Cæſar's: and unto God, the things that are God's. [And they could not take hold of his words before the people: and] they marvelled [at his anſwer, held their peace,] left him, and went their way.

§. 98.

Matt. XXII. 23—33. Mark XII. 18—27. Luke XX. 27—39.

The ſame day came to him [certain of] the Sadducees, which ſay that there is no reſurrection, and they aſked him, ſaying, Maſter, Moſes [wrote unto us (c), If any man's brother die, and leave his wife behind him, and leave no children, that] his brother ſhall take his wife, and raiſe up ſeed unto his brother. Now there were with us ſeven brethren: and the firſt, when he had married a wife, deceaſed, and having no iſſue, left his wife unto his brother: [and the ſecond took her to wife, and he died childleſs: and the third took her likewiſe; and in like manner the ſeven alſo had her, and they left no children, and died:] and laſt of all, the woman

Matt.

(c) Deut. xxv. 5.

Tuesday

woman died alſo. [In the reſurrection therefore, when they ſhall riſe,] whoſe wife ſhall ſhe be of the ſeven? for they all had her [to wife.] Jeſus anſwered and ſaid unto them, [Do ye not therefore err, becauſe ye know not the ſcriptures, neither the power of God? The children of this world marry, and are given in marriage: but they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, when they ſhall riſe from the dead,] they neither marry, nor are given in marriage; [neither can they die any more; for they are like the angels, which are in heaven; and are the children of God, being the children of the reſurrection. And] as touching the reſurrection of the dead, [that the dead are raiſed, even Moſes ſhewed.] Have ye not read [in the book of Moſes, how in the buſh God ſpake unto him,] ſaying, I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob *(d)*? [for] God is not a God of the dead, but of the living: [for all live unto him. Ye therefore do greatly err.] And when the multitude heard *this*, they were aſtoniſhed at his doctrine. [Then certain of the Scribes anſwering ſaid, Maſter, thou haſt well ſaid.]

§. 99.

Matt. XXII. 34—46. Mark XII. 28—37. Luke XX. 40—44.

Matt. But when the Phariſees had heard that he had put the Sadducees to ſilence, they [alſo] were gathered together. [And] one of them, *which was* a lawyer, came,

(d) Exod. iii. 6.

[came, and having heard them reaſoning together, and perceiving that he had anſwered them well,] aſked him a queſtion, tempting him, and ſaying, Maſter, which *is* [the firſt *and*] the great commandment [of all] in the law? Jeſus [anſwered him, and] ſaid unto him, [The firſt of all the commandments *is*, Hear, O Iſrael, the Lord our God is one Lord; and] thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, [and with all thy ſtrength.] This *is* the firſt and great commandment. And the ſecond *is* like unto it, [*namely*, this,] Thou ſhalt love thy neighbour as thyſelf: [there is none other commandment greater than theſe.] On theſe two commandments hang all the law and the prophets. [And the Scribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth: for there is one God, and there is none other but he. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *his* neighbour as himſelf; is more than all whole burnt-offerings and ſacrifices. And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God.]

While the Phariſees were gathered together, Jeſus aſked them, [while he taught in the temple, How ſay the Scribes that Chriſt is the ſon of David?] What think ye of Chriſt? whoſe ſon is he? They ſay unto him, *The ſon* of David. He ſaith unto them, How then doth David in ſpirit call him, [in the book of Pſalms (*e*),] Lord; ſaying, [by the Holy Ghoſt,

(*e*) Pſalm cx. 1.

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Ghoſt,] The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-ſtool? [David therefore himſelf calleth him Lord:] If David then call him Lord, how is he his ſon? And no man was able to anſwer him a word, neither durſt any man, from that day forth, aſk him any more queſtions; [and the common people heard him gladly.]

§. 100.

Matt. XXIII. 1—39. Mark XII. 38—40. Luke XX. 45, 46, 47.

Mark. Then in the audience of all the people, [ſpake Jeſus to the multitude, and to his diſciples, and ſaid unto them in his doctrine, The Scribes and Phariſees ſit in Moſes' ſeat. All therefore whatſoever they bid you obſerve, *that* obſerve and do; but do not ye after their works: for they ſay, and do not.] Matt. Beware [*therefore*] of the Scribes. [For they bind heavy burdens, and grievous to be borne, and lay *them* on men's ſhoulders, but they themſelves will not move them with one of their fingers. But all their works they do, for to be ſeen of men. [They love to go in long robes,] they make broad their phylacteries, and enlarge the borders *(f)* of their garments, and love the uppermoſt rooms at feaſts, and the chief ſeats in the ſynagogues, and [love] greetings in the markets, and to be called of men, Rabbi, Rabbi.

But be not ye called, Rabbi: for one is your Maſter, *even* Chriſt, and all ye are brethren. And call

(f) Numb. xv. 38. Deut vi. 8.

call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called maſters: for one is your Maſter, *even* Chriſt. But he that is greateſt among you, ſhall be your ſervant. And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.

But wo unto you, Scribes and Phariſees, hypocrites, for ye ſhut up the kingdom of heaven againſt men: for ye neither go in yourſelves, neither ſuffer ye them that are entering to go in.

Wo unto you, Scribes and Phariſees, hypocrites; for ye devour widows houſes, and for a pretence[*and ſhew*]make long prayer; therefore ye ſhall receive the greater damnation.

Wo unto you, Scribes and Phariſees, hypocrites; for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him twofold more the child of hell than yourſelves.

Wo unto you, ye blind guides, which ſay, whoever ſhall ſwear by the temple, it is nothing: but whoſoever ſhall ſwear by the gold of the temple, he is a debtor. Ye fools, and blind: for whether is greater, the gold, or the temple that ſanctifieth the gold? [*Ye alſo ſay*] whoſoever ſhall ſwear by the altar, it is nothing: but whoſoever ſweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether *is* greater, the gift, or the altar that ſanctifieth the gift? Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon; and whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein; and he that

ſhall

shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Wo unto you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

Wo unto you, Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that *which is* within the cup and platter; that the outside of them may be clean also.

Wo unto you, Scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Wo unto you, Scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore‡ ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?†

Where-

† In their awful meanings our Lord closes his last address to these hypocritical pretenders to godliness, who were conspiring to murder him.

‡ wfe

Wherefore behold, I ſend unto you prophets, and wiſe men, and ſcribes, and *ſome* of them ye ſhall kill and crucify, and *ſome* of them ſhall ye ſcourge in your ſynagogues, and perſecute *them* from city to city: That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias,‡ whom ye ſlew between the temple and the altar. Verily I ſay unto you, All theſe things ſhall come upon this generation.

O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord. †]

§. 101.

Mark XII. 41—44. Luke XXI. 1—4.

And Jeſus ſat over againſt the treaſury, [and he looked up,] and beheld how the people caſt money into the treaſury, and many that were rich, caſt in much; [and he ſaw alſo a certain poor widow,] and ſhe threw in two mites, which make a farthing. And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in, than all they which have caſt into the treaſury. [For all theſe have of their abundance caſt in unto the offerings of God: but ſhe of her

† Here ends the public ministry of our Lord, all his subsequent discourses being addressed privately to his disciples.

‡ The name of Barachias there was the prophet Zechariah, second but to mistake for Jehoiadah.

Wednesday

her penury did caſt in all [that ſhe had, *even* all her living.

§. 102.

Matt. XXIV. 1—51. Mark XIII. 1—37. Luke XXI. 5—36.

Matt. And Jeſus went out, and departed from the temple; and his diſciples came to *him*, for to ſhew him the buildings of the temple; [and ſome ſpake, how it was adorned with goodly ſtones, and gifts; and one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones, and what buildings *are here.*] And Jeſus [anſwering,] ſaid unto [him,] See ye not all theſe things? [theſe great buildings?] Verily I ſay unto you, [*as for* theſe things which ye behold, the days will come, in the which] there ſhall not be left here one ſtone upon another, that ſhall not be thrown down.

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† And as he ſat upon the mount of Olives, over againſt the temple, the diſciples, [Peter, and James, and John, and Andrew] came unto him privately, and aſked him, ſaying, [Maſter, but] tell us, when ſhall theſe things be? and what *ſhall be* the ſign of thy coming, and of the end of the world?

And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you. For many ſhall come in my name, ſaying, I am Chriſt: [and, the time draweth near:] and ſhall deceive many: [go ye not therefore after them.] And ye ſhall hear of wars, and rumours of wars. [And when ye ſhall hear of wars, and rumours of wars, and commotions,] See that ye be

† This was probably on the Wednesday morning, when our Lord did not return to Jerusalem, but having closed his ministry there with

be not [terrified, *and*] troubled: for all theſe things muſt (firſt) come to paſs, but the end [ſhall not be] yet. [Then ſaid he unto them,] Nation ſhall riſe againſt nation, and kingdom againſt kingdom: [and great earthquakes ſhall be in divers places,] and there ſhall be famines, and peſtilences, [and troubles, and fearful ſights, and great ſigns ſhall there be from heaven:] all theſe are the beginnings of ſorrows. [But take heed to yourſelves; for before all theſe,] they ſhall [lay their hands on you, and perſecute *you*, and] deliver you up [to councils, and to the ſynagogues, and into priſons] to be afflicted; [and in the ſynagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my name's ſake;] and they ſhall kill you: and ye ſhall be hated of all nations for my name's ſake. [And it ſhall turn to you for a teſtimony againſt them. But when they ſhall lead *you*, and deliver you up, ſettle it therefore in your hearts, *and* take no thought before-hand, what ye ſhall ſpeak, neither do ye premeditate: but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak, but the Holy Ghoſt. For I will give you a mouth and wiſdom, which all your adverſaries ſhall not be able to gainſay or reſiſt.]

And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another. [Now the brother ſhall betray the brother to death, and the father the ſon, and children ſhall riſe up againſt their parents, and ſhall cauſe them to be put to death. And ye ſhall be betrayed, both by parents, and brethren, and kinsfolks, and friends; and *ſome*

the awful denunciation, Matth. 23. 37-39, he restricted his further admonitions to his own disciples, announcing to them the particulars of the destruction to which he had then abandoned that impenitent place.

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of you ſhall they cauſe to be put to death. But there ſhall not a hair of your head periſh. In your patience poſſeſs ye your ſouls.] And many falſe prophets ſhall riſe, and ſhall deceive many. And becauſe iniquity ſhall abound, the love of many ſhall wax cold; but he that ſhall endure unto the end, the ſame ſhall be ſaved. And this goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations, and then ſhall the end come.

[And] when ye therefore ſhall ſee [Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh, [*that is,*]] the abomination of deſolation, ſpoken of by Daniel the prophet *(g)*, ſtanding where it ought not, in the holy place, (whoſo readeth, let him underſtand:) then let them which be in Judea, flee into the mountains; [and let them which are in the midſt of it, depart out; and let not them that are in the countries, enter thereinto:] and let him which is on the houſe-top, not come down [into the houſe, neither enter therein] to take any thing out of his houſe; [and let him that is in the field, not turn back again for to take up his garment.] For theſe be the days of vengeance, that all things which are written may be fulfilled. But [wo unto them that are with child, and to them that give ſuck in thoſe days: [And] pray ye that your flight be not in the winter, neither on the ſabbath-day. For [in thoſe days] ſhall be great tribulation, ſuch as was not from the beginning of the [creation which God created

(g) Dan. ix. 26, 27. xii. 11.

created] unto this time, no, nor ever ſhall be. [For there ſhall be great diſtreſs in the land, affliction and wrath upon this people. And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations: and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And except that the Lord had ſhortened thoſe days,] there ſhould no fleſh be ſaved: but for the elect's ſake, whom he hath choſen, thoſe days ſhall be ſhortened. [And] then if any man ſhall ſay unto you, Lo, here *is* Chriſt, or [lo, *he is*] there: believe [him] not. For there ſhall ariſe falſe Chriſts, and falſe prophets, and will ſhew great ſigns and wonders, inſomuch that (if *it* were poſſible) they ſhall deceive the very elect. [But take ye heed:] behold I have [foretold you all things.] Wherefore if they ſhall ſay unto you, Behold, he is in the deſart; go not forth: behold, *he is* in the ſecret chambers; believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together.

[But] immediately after the tribulation of thoſe days, [there ſhall be ſigns in the ſun, and in the moon, and in the ſtars.] The ſun ſhall be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven; [and upon the earth ſhall be diſtreſs of nations with perplexity, the ſea and the waves roaring; men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be

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ſhaken.] And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And[then] ſhall he ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from the one end of heaven to the other,[from the uttermoſt part of the earth to the uttermoſt part of heaven.

And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh.

And he ſpake unto them a parable, [*ſaying*:] Now learn a parable of the fig-tree, Behold the fig-tree [and all the trees.] When [their] branch is yet tender, and putteth forth leaves, ye [ſee and] know [of your own ſelves] that ſummer is [now] nigh [at hand.] So likewiſe ye, when ye ſhall ſee all theſe things [come to paſs,] know [ye] that [the kingdom of God is nigh at hand,] even at the doors. Verily I ſay unto you, [that] this generation ſhall not paſs away, till all theſe things be fulfilled. Heaven and earth ſhall paſs away: but my words ſhall not paſs away. But of that day and that hour knoweth no man, no not the angels [which are in] heaven, [neither the Son,] but my Father only.

[And take heed to yourſelves, leſt at any time your hearts be over-charged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.] But as the days of Noe *were*, ſo ſhall alſo the coming

ing of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; ſo ſhall alſo the coming of the Son of man be. Then ſhall two be in the field; the one ſhall be taken and the other left: two *women ſhall be* grinding at the mill; the one ſhall be taken, and the other left.

[Take ye heed;] watch therefore [and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.] For ye know not what hour your Lord doth come.

[*For the Son of man is* as a man taking a far journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch. Watch ye therefore.] But know this, that if the good man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up. Therefore be ye alſo ready; for in ſuch an hour as you think not, the Son of man cometh.

Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon? Bleſſed is that ſervant, whom his lord when he cometh, ſhall find ſo doing, Verily I ſay unto you, that he ſhall make him ruler over all his goods. But and if that evil ſervant ſhall ſay in his heart, My lord delayeth his coming, and

ſhall

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ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken: The lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of; and ſhall cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth. [Watch ye therefore, for ye know not when the maſter of the houſe cometh, at even, or at midnight, or at the cock-crowing, or in the morning; leſt coming ſuddenly, he find you ſleeping. And what I ſay unto you, I ſay unto all, Watch.]

§. 103.

Matt. XXV. 1—46. XXVI. 1—5. Mark XIV. 1, 2. Luke XXII. 1, 2.

† Then ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wiſe, and five *were* fooliſh. They that were fooliſh, took their lamps, and took no oil with them: but the wiſe took oil in their veſſels with their lamps. While the bridegroom tarried, they all ſlumbered and ſlept. And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him. Then all thoſe virgins aroſe, and trimmed their lamps; and the fooliſh ſaid unto the wiſe, Give us of your oil, for our lamps are gone out. But the wiſe anſwered, ſaying, *Not ſo*; leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for yourſelves. And while they went to buy, the bridegroom came, and

† The drift of this parable (as of ſeveral preceding) evidently is to inculcate preparation againſt approaching judgments and perſecutions: probably nothing ſpecific is deſigned

and they that were ready went in with him to the marriage, and the door was ſhut. Afterward came alſo the other virgins, ſaying, Lord, lord, open to us. But he anſwered, and ſaid, Verily I ſay unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

For *the kingdom of heaven* is as a man travelling into a far country, who called his own ſervants, and delivered unto them his goods: and unto one he gave five talents, to another two, and to another one, to every man according to his ſeveral ability, and ſtraightway took his journey. Then he that had received the five talents, went and traded with the ſame, and made *them* other five talents. And likewiſe he that *had received* two, he alſo gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time, the lord of thoſe ſervants cometh and reckoneth with them. And ſo he that received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſides them five talents more. His lord ſaid unto him, Well done, thou good and faithful ſervant; thou haſt been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He alſo that had received two talents, came and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them. His lord ſaid unto him, Well done, good and faithful ſervant; thou haſt been faithful over a few things, I will make

by the oil, but it is introduced to illuſtrate the neceſſity of ſpiritual precaution; leſt tranſient inadvertence ſhould expoſe to irrecoverable damage.

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make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent, came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou haſt *that is* thine. His lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrawed. Thou oughteſt therefore to have put my money to the exchangers, and then at my coming I ſhould have received mine own with uſury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not, ſhall be taken away, even that which he hath. And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.†

When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory. And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats: and he ſhall ſet the ſheep on his right hand, but the goats on the left. Then ſhall the King ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an-hungred, and ye gave me meat: I was thirſty,

† perhaps the five talents may simply be expressions purposely intended by the apostles, the two there confined to real talents in general, the single one there postponed by nominal christians.

thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed *thee?* or thirſty, and gave *thee* drink? When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee?* or when ſaw we thee ſick or in priſon, and came unto thee? And the King ſhall anſwer, and ſay unto them, Verily I ſay unto you, Inaſmuch as ye have done *it* unto one of the leaſt of theſe my brethren, ye have done it unto me. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. For I was an-hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink: I was a ſtranger, and ye took me not in: naked, and ye cloathed me not: ſick, and in priſon, and ye viſited me not. Then ſhall they alſo anſwer unto him, ſaying, Lord, when ſaw we thee an-hungred, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee? Then ſhall he anſwer them, ſaying, Verily I ſay unto you, Inaſmuch as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me. And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.

And it came to paſs, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples, Ye know that after two days† is *the feaſt* of the paſſover, and the Son of man is betrayed to be crucified. Compare Mark & Luke

Then

† i.e. I apprehend on the Wednesday before Sun-set, when the first day before the Passover began, the Passover not being eaten till Thursday after Sun-set, when the sixth day of the Jewish Week had begun. So, the sixth day before

Then assembled together the chief priests, and the Scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted [and sought how] they might take Jesus by subtilty, and kill *him*. But they said, Not on the feast-*day*, lest there be an uproar among the people; [for they feared the people.]

§. 104.

[*The ACTS of WEDNESDAY.*

John XIII. 1—30. Luke XXII. 3.

† Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own, which were in the world, he loved them unto the end. And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the towel, wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord,

The passover (John 12. 1.) means the preceding Sabbath.

† probably (as understood by other Harmonists) immediately before the passover, on the Thursday Evening. In that case, this and the next § should be inserted at § 108.

Lord, not my feet only, but alſo *my* hands and *my* head. Jeſus ſaith to him, He that is waſhed, needeth not, ſave to waſh *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who ſhould betray him; therefore ſaid he, Ye are not all clean.

So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you? Ye call me Maſter, and Lord; and ye ſay well; for *ſo* I am. If I then, *your* Lord and Maſter, have waſhed your feet, ye alſo ought to waſh one another's feet; for I have given you an example, that ye ſhould do as I have done to you. Verily, verily I ſay unto you, The ſervant is not greater than his Lord, neither he that is ſent greater than he that ſent him. If ye know theſe things, happy are ye if ye do them. I ſpeak not of you all; I know whom I have choſen: but that the ſcripture may be fulfilled, He that eateth bread with me, hath lift up his heel againſt me (*b*). Now I tell you before it come, that when it is come to paſs, ye may believe that I am *he*. Verily, verily I ſay unto you, He that receiveth whomſoever I ſend, receiveth me: and he that receiveth me, receiveth him that ſent me.

When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified and ſaid, Verily, verily I ſay unto you, that one of you ſhall betray me. Then the diſciples looked one on another, doubting of whom he ſpake. Now there was leaning on Jeſus' boſom, one of his diſciples whom Jeſus loved. Si-

S mon

(*b*) Pſalm xli. 9.

and instead of these two sections should be here inserted §86, describing the supper at Bethany, in the order wherein Matthew and Mark have related it.

mon Peter therefore beckoned to him, that he ſhould aſk who it ſhould be of whom he ſpake. He then lying on Jeſus' breaſt, ſaith unto him, Lord, who is it? Jeſus anſwered, He it is to whom I ſhall give a ſop, when I have dipped it. And when he had dipped the ſop, he gave it Judas Iſcariot, *the ſon* of Simon. And after the ſop, [Satan entered into Judas, ſirnamed Iſcariot, being of the number of the twelve.] Then ſaid Jeſus unto him, That thou doeſt, do quickly. Now no man at the table knew for what intent he ſpake this unto him; for ſome *of them* thought, becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy *thoſe things* that we have need of againſt the feaſt: or that he ſhould give ſomething to the poor. He then having received the ſop, went immediately out: and it was night.

§. 105.

Matt. XXVI. 14, 15, 16. Mark XIV. 10, 11. Luke XXII. 4, 5, 6.

And he went his way unto the chief prieſts and captains, and communed with them, how he might betray him unto them: and when they heard *it*, they were glad, and promiſed to give him money. And *he* ſaid *unto them*, What will ye give me, and I will deliver him unto you; and they covenanted with him for thirty pieces of ſilver. And he promiſed, and from that time, he ſought opportunity how he might conveniently betray him unto them in the abſence of the multitude.]

§. 106.

§. 106.

The ACTS of THURSDAY.

Matt. XXVI. 17, 18, 19. Mark XIV. 12—16.
Luke XXII. 7—13.

Now the firſt day of the feaſt of unleavened bread, [when the paſſover muſt be killed,] the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we go, and prepare for thee [that thou mayeſt] eat the paſſover? [And he ſendeth forth two of his diſciples, Peter and John, and ſaith unto them, Go ye into the city, and behold, when ye are entered into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entereth in; and whereſoever he ſhall go in, ſay ye to the good man of the houſe: The Maſter ſaith unto thee, My time is at hand, I will keep the paſſover at thy houſe; where is the gueſt-chamber where I ſhall eat the paſſover with my diſciples. And he will ſhew you a large upper room furniſhed and prepared: there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them, and *they*] did as *he* had appointed them, and they made ready the paſſover.

§. 107.

John XIII. 31—38. XIV. 1—31.

And [*when they were returned*]† Jeſus ſaid, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him.

† John ſays "when he (Judas) was gone out," which requires that this § ſhould immediately succeed § 104 on which ſee the Note.

him. Little children, yet a little while I am with you. Ye ſhall ſeek me: and as I ſaid unto the Jews, whither I go, ye cannot come; ſo now I ſay unto you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye alſo love one another. By this ſhall all men know that ye are my diſciples, if ye have love one to another.

Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go, thou canſt not follow me now; but thou ſhalt follow me afterwards. Peter ſaid unto him, Lord, why cannot I follow thee now? I will lay down my life for thy ſake. Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Verily, verily I ſay unto thee, the cock ſhall not crow, till thou haſt denied me thrice.

Let not your heart be troubled: ye believe in God, believe alſo in me. In my Father's houſe are many manſions; if *it were* not *ſo*, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myſelf, that where I am, *there* ye may be alſo. And whither I go ye know, and the way ye know.

Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him.

Philip

Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? he that hath ſeen me, hath ſeen the Father; and how ſayeſt thou *then*, Shew us the Father? Believeſt thou not, that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of myſelf: but the Father that dwelleth in me, he doeth the works. Believe me, that I *am* in the Father, and the Father in me: or elſe believe me for the very works ſake. Verily, verily I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater *works* than theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my name, I will do *it*.

If ye love me, keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while and the world ſeeth me no more: but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I *am* in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And

he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him.

Judas ſaith unto him, not Iſcariot, Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world? Jeſus anſwered, and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine, but the Father's which ſent me. Theſe things have I ſpoken unto you, being *yet* preſent with you. But the Comforter, *which* is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father: for my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do. Ariſe, let us go hence.

§. 108.† 2

Matt. XXVI. 20—29. Mark XIV. 17—25.
Luke XXII. 14—23.

And in the evening he cometh with the twelve [*into that houſe*]. And when the hour was come [*to eat the paſſover*] he ſat down, and the twelve apoſtles with him. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer. For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and ſaid, Take this, and divide *it* among yourſelves. For I ſay unto you, I will not drink of the fruit of the vine until the kingdom of God ſhall come. [And as they [ſat, and] did eat, Jeſus ſaid, Verily I ſay unto you, that one of you [which eateth with me,] ſhall betray me. ‡ Behold, the hand of him that betrayeth me is with me on the table. And they began to enquire among themſelves, which of them it was that ſhould do this thing. [And they were exceeding ſorrowful, and began to ſay unto him, one by one, Lord, is it I? ‡ and another *ſaid*, Is it I? [And he anſwered, and ſaid] unto them, It is one of the twelve [that dippeth with me in the diſh, the ſame ſhall betray me. ‡ The Son of man [indeed [goeth as it] was determined, *and* [is written of him: but wo unto that man by whom the Son of man is betrayed: good were it for that man if he had never been born. Then Judas which betrayed him, anſwered and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid. ‡]

Matt.

Matt.

Matt.

† Harmony follows § 106

‡ Here insert John 13. 2 — 30 § 104, or rather incorporate it with this whole page.

And

Thursday

Matt. [And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave it to] his [diſciples, and ſaid, Take, eat; This is my body,]which is given for you: this do in remembrance of me. Likewiſe alſo after ſupper, [he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of it:]and they all drank of it. [This is my blood, (the blood) of the new teſtament, which is ſhed for [you, and for]many, for the remiſſion of ſins. (This do ye, as oft as ye drink it, in remembrance of me, 1 Cor. xi.) Verily [I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

§. 109. 4

Luke XXII. 24—38.

† And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye *ſhall* not be *ſo:* but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether *is* greater, he that ſitteth at meat, or he that ſerveth? *is* not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table, in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

And

† This is connected with the last of Christ washing the disciples feet: e.g. "I am among you as one that serveth".

† And the Lord ſaid, Simon, Simon, behold, Satan hath deſired *to have you*, that he might ſift *you* as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. And he ſaid unto him, Lord, I am ready to go with thee, both into priſon, and to death. And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me!

And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? and they ſaid, Nothing. Then ſaid he unto them, But now he that hath a purſe, let him take *it*, and likewiſe *his* ſcrip: and he that hath no ſword, let him ſell his garment, and buy one; for I ſay unto you, that this that is written, muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors (*i*): for the things concerning me have an end. And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, It is enough.‡

§. 110.

Matt. XXVI. 30. Mark XIV. 26. John XV, XVI, XVII.

[And when they had ſung an hymn;] Jeſus ſaid: I am the true vine, and my Father is the huſbandman. Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot

Matth. Mark. John

(*i*) Iſa. liii. 12.

† Collateral — viz. § 111, subsequent.

‡ This reply sufficiently shewed that her former enquiries were figuratively, and merely indicative of impending dangers.

cannot bear fruit of itſelf, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye *are* the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall aſk what you will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you: continue ye in my love. If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Father's commandments, and abide in his love.

Theſe things have I ſpoken unto you that my joy might remain in you, and *that* your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you.† Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and *that* your fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my name, he may give it you.

† i.e. if you act faithfully as my ſervants, I Theſe ſhall treat you not as ſervants merely, but as friends, revealing my whole will to you, laying down my life for you, and ſecuring the ſatisfaction of all your deſires,

Theſe things I command you, that ye love one another. If the world hate you, ye know that it hated me before *it hated you*. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, the ſervant is not greater than his lord. If they have perſecuted me, they will alſo perſecute you: if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my name's ſake, becauſe they know not him that ſent me. If I had not come, and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin: but now have they both ſeen and hated both me and my Father. But *this cometh to paſs*, that the word might be fulfilled that is written in their law, They hated me without a cauſe (*k*). But when the Comforter is come, whom I will ſend unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, will think that he doeth God ſervice. And theſe things will they do unto you, becauſe

(*k*) Pſalm xxxv. 19. and lxix. 4

cauſe they have not known the Father, nor me. But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you. But now I go my way to him that ſent me; and none of you aſketh me, Whither goeſt thou? But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Nevertheleſs, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you; and when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment: Of ſin, becauſe they believe not on me; Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more; Of judgment, becauſe the prince of this world is judged.

I have yet many things to ſay unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak: and he will ſhew you things to come. He ſhall glorify me; for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

A little while, and ye ſhall not ſee me: and again a little while, and ye ſhall ſee me, becauſe I go to the Father. Then ſaid *ſome* of his diſciples among themſelves, What is this that he ſaith unto us, A little while,

while, and ye ſhall not ſee me; and again a little while, and ye ſhall ſee me: and, Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves of that I ſaid, A little while, and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me? Verily, verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoice: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.

A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you. And in that day ye ſhall aſk me nothing *(l)*. Verily, verily I ſay unto you, whatſoever ye ſhall aſk the Father in my name, he will give *it* you. Hitherto have ye aſked nothing in my name: aſk, and ye ſhall receive, that your joy may be full.

Theſe things have I ſpoken unto you in proverbs: but the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall aſk in my name: and I ſay not unto you, that I will pray the Father for you: for the Father himſelf loveth you, becauſe ye have loved me, and have believed that

(l) No ſuch queſtions, as thoſe they aſked juſt before, ſee ver. 18, 19.

I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe, that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye ſhall be ſcattered, every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation: but be of good chear, I have overcome the world.

Theſe words ſpake Jeſus; and lift up his eyes to heaven, and ſaid, Father, the hour is come; glorify thy Son, that thy Son alſo may glorify thee: as thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him. And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. I have glorified thee on the earth; I have finiſhed the work which thou gaveſt me to do. And now, O Father, glorify thou me with thine own-ſelf, with the glory which I had with thee before the world was.

I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word. Now they have known that all things whatſoever thou haſt given me, are of thee. For I have given

given unto them the words which thou gaveſt me; and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.

I pray for them; I pray not for the world, but for them which thou haſt given me; for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name thoſe whom thou haſt given me, that they may be one, as we *are*.

While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me, I have kept, and none of them is loſt, but the ſon of perdition; that the ſcripture might be fulfilled. And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves. I have given them thy word; and the world hath hated them, becauſe they are not of the world, even as I am not of the world. I pray not that thou ſhouldeſt take them out of the world; but that thou ſhouldeſt keep them from the evil. They are not of the world; even as I am not of the world. Sanctify them through thy truth: Thy word is truth.

As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world. And for their ſakes I ſanctify myſelf, that they alſo might be ſanctified through the truth.

Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word; that they all may be one: as thou, Father, *art* in me,

and I in thee, that they alſo may be one in us; that the world may believe that thou haſt ſent me. And the glory which thou gaveſt me, I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

Father, I will, that they alſo whom thou haſt given me, be with me where I am: that they may behold my glory which thou haſt given me; for thou lovedſt me before the foundation of the world.

O righteous Father, the world hath not known thee: but I have known thee, and theſe have known that thou haſt ſent me. And I have declared unto them thy name, and will declare *it*; that the love wherewith thou haſt loved me, may be in them, and I in them.

§. III.

Matt. XXVI. 30—35. Mark XIV. 26—31. Luke XXII. 39. John XVIII. 1.

When Jeſus had ſpoken theſe words, he went forth [*out of the city*] over the brook Cedron, and went, as he was wont, to the mount of Olives; and his diſciples alſo followed him. Then ſaith Jeſus unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad (*m*). But after that I am riſen again, I will go before you into Galilee.

But

(*m*) Zech. xiii. 7.

† But Peter anſwered and ſaid unto him, Though all men ſhall be offended becauſe of thee, *yet* will I never be offended. Jeſus ſaid unto him, Verily I ſay unto thee, that this day, *even* in this night, before the cock crow twice thou ſhalt deny me thrice. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid all the diſciples.

§. 112.

Matt. XXVI. 36—45. Mark XIV. 32—42. Luke XXII. 40—46. John XVIII. 1, 2.

Then cometh Jeſus with them unto a place called Gethſemane, where was a garden, into the which he entered, and his diſciples. And Judas alſo which betrayed him, knew the place: for Jeſus oft-times reſorted thither with his diſciples. And when he was at the place, he ſaid unto them, Sit ye here, while I go and pray yonder. And he took with him Peter, and James and John, the two ſons of Zebedee, and he began to be ſorrowful, ſore amazed, and very heavy. Then ſaith Jeſus unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and was withdrawn from them about a ſtone's caſt, and kneeled down, fell on his face on the ground, and prayed, that if it were poſſible, the hour might paſs from him. And he ſaid, Abba, O my Father, if it be poſſible, and all things are poſſible unto thee, take away this cup from me: nevertheleſs, not my will, but thine be done.

And he cometh unto the diſciples, and findeth them ſleeping, and ſaith unto Peter: Simon, ſleepeſt thou?

† Collateral with §. 109.

thou? what, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the ſpirit indeed *is* willing, but the fleſh *is* weak. And he went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſs away from me, except I drink it, thy will be done. And when he returned, he found them aſleep again, for their eyes were heavy, neither wiſt they what to anſwer him. And he left them, and went away again, and prayed the third time, ſaying the ſame words. And there appeared an angel unto him from heaven, ſtrengthening him.

And being in an agony, he prayed more earneſtly (with ſtrong crying and tears, Heb. v. 7.) and his ſweat was as it were great drops of blood falling down to the ground. And when he aroſe up from prayer, and was come the third time to his diſciples, he found them ſleeping for ſorrow; and ſaid unto them, Why ſleep ye now, and take your reſt? it is enough; riſe and pray, leſt ye enter into temptation. Behold the hour is come, and the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand.

§. 113.

Matt. XXVI. 47—56. Mark XIV. 43—52. Luke XXII. 47—54. John XVIII. 3—12.

And immediately, while he yet ſpake, lo, Judas one of the twelve came, and with him a great multitude with ſwords and ſtaves, having received a band of *men*, and officers from the chief prieſts and Phariſees, Scribes and elders of the people, with lanterns, and torches, and weapons, Jeſus therefore

knowing all things that ſhould come upon him, went forth and ſaid unto them, Whom ſeek ye? They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am *he*. And Judas alſo which betrayed him, ſtood with them. As ſoon then as he had ſaid unto them, I am *he*, they went backward and fell to the ground. Then aſked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth. Jeſus anſwered, I have told you, that I am *he*: if therefore ye ſeek me, let theſe go their way; that the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none. Now he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, hold him faſt, and lead *him* away ſafely. *And he* went before them. And forthwith he came to Jeſus, and ſaid, Hail Maſter, Maſter, and kiſſed him. And Jeſus ſaid unto him, Friend, wherefore art thou come? Judas, betrayeſt thou the Son of man with a kiſs? Then came they and laid hands on Jeſus, and took him.

When they which were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? And behold, one of them which were with Jeſus, Simon Peter, having a ſword, ſtretched out his hand, drew it, and ſmote the high-prieſt's ſervant, and cut off his right ear. The ſervant's name was Malchus.

And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him. Then ſaid Jeſus unto Peter, Put up again thy ſword into the ſheath; for all they that take the ſword, ſhall periſh with

with the ſword. Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of angels? But how then ſhall the ſcriptures be fulfilled, that thus it muſt be? The cup which my Father hath given me, ſhall I not drink it?

In that ſame hour ſaid Jeſus unto the chief prieſts and captains of the temple, and the elders, and to the multitudes, which were come to him, Are ye come out as againſt a thief with ſwords and *with* ſtaves to take me? When I was daily with you in the temple, teaching, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs. But all this was done, that the ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook him, and fled. And there followed him a certain young man, having a linen cloth caſt about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked.

§. 114.

Matt. XXVI. 57—68. Mark XIV. 53—65. Luke XXII. 54, 55, 63, 64, 65. John XVIII. 12—24.

Then the band, and the captain, and officers of the Jews took Jeſus and bound him, and led him away to Annas firſt, for he was father-in-law to Caiaphas, which was the high-prieſt that ſame year. Now Caiaphas was he which gave counſel to the Jews, that it was expedient, that one man ſhould die for the people. And Annas ſent him bound unto Caiaphas the high-prieſt: and with him were aſſembled all the chief prieſts, and the elders, and the Scribes.

And

And Simon Peter followed Jeſus afar off, unto the high-prieſt's palace, and *ſo did* another diſciple. That diſciple was known unto the high-prieſt, and went in with Jeſus into the palace of the high-prieſt; but Peter ſtood at the door without. Then went out that other diſciple which was known unto the high-prieſt, and ſpake unto her that kept the door, and brought in Peter. And the ſervants and officers had made a fire of coals in the midſt of the hall (for it was cold) and were ſet down together, and they warmed themſelves, and Peter ſat down among them to ſee the end: and warmed himſelf at the fire.

The high-prieſt then aſked Jeſus of his diſciples, and of his doctrine. Jeſus anſwered him, I ſpake openly to the world; I ever taught in the ſynagogue, and in the temple, whither the Jews always reſort, and in ſecret have I ſaid nothing. Why aſkeſt thou me? aſk them which heard me, what I have ſaid unto them: behold, they know what I ſaid. And when he had thus ſpoken, one of the officers which ſtood by, ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high-prieſt ſo? Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil: but if well, why ſmiteſt thou me?

Now the chief prieſts and elders, and all the council ſought falſe witneſs againſt Jeſus to put him to death; but found none: yea, though many falſe witneſſes came *and* bare falſe witneſs againſt him, yet found they none: *for* their witneſs agreed not together. At the laſt came two falſe witneſſes, and ſaid,

ſaid, We heard this fellow ſay, I will deſtroy this temple that is made with hands, and in three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high-prieſt ſtood up in the midſt and aſked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But Jeſus held his peace, and anſwered nothing. Again the high-prieſt aſked him and ſaid unto him, I adjure thee by the living God, that thou tell us, whether thou be the Chriſt, the ſon of God the bleſſed? Jeſus ſaith unto him, Thou haſt ſaid. And [*moreover*] Jeſus ſaid, I am: Nevertheleſs I ſay unto you, Hereafter ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high prieſt rent his clothes, ſaying, He hath ſpoken blaſphemy; what further need have we of witneſſes? behold, now ye have heard his blaſphemy. What think ye? And they all anſwered and condemned him, and ſaid, he is guilty of death. Then did they ſpit in his face, and buffeted him, and the men that held Jeſus mocked him, covered his face, and when they had blindfolded him, they ſtruck him on the face, and aſked him, ſaying, Propheſy unto us, thou Chriſt, who is he that ſmote thee? And many other things blaſphemouſly ſpake they againſt him: and the ſervants did ſtrike him with the palms of their hands.

§. 115.

§. 115.

Matt. XXVI. 69—75. Mark XIV. 66—72. Luke XXII. 56—62. John XVIII. 17, 25, 26, 27.

Now Peter ſat without in the palace, and as Peter was beneath in the palace, there cometh one of the maids of the high prieſt, the damſel that kept the door. And when ſhe ſaw Peter as he ſat by the fire, warming himſelf, ſhe earneſtly looked upon him, and ſaid, Art thou not alſo *one* of this man's diſciples? Thou waſt alſo with Jeſus of Galilee. But he denied before them all, ſaying, Woman, I am not, I know him not, I know not neither underſtand what thou ſayeſt. And he went out into the porch, and the cock crew. And when he was gone out into the porch, this maid ſaw him again, and another, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth. They ſaid therefore unto him, Art thou not alſo one of his diſciples? And again he denied with an oath, I am not, I do not know the man. And after a while, about the ſpace of one hour after, one of the ſervants of the high prieſt, (being his kinſman whoſe ear Peter cut off) confidently affirmed, ſaying, Of a truth this fellow was alſo with him; for he is a Galilean. And he ſaid to Peter, Did not I ſee thee in the garden with him? And they that ſtood by ſaid unto Peter, Surely thou art *one* of them, for thou art a Galilean, and thy ſpeech bewrayeth thee. Peter then denied again, and began to curſe and to ſwear, and ſaid, Man, I know not what thou ſayeſt; I know not this man of whom ye ſpeak. And immediately

immediately, while he yet ſpake, the ſecond time the cock crew. And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice: and when he thought thereon, he went out, and wept bitterly.

§. 116.

The ACTS of FRIDAY.

Matt. XXVII. 1, 2. Mark XV. 1.
Luke XXII. 66—71. XXIII. 1. John XVIII. 28.

And ſtraightway in the morning, as ſoon as it was day, the elders of the people, and all the chief prieſts and the Scribes came together, took counſel againſt Jeſus to put him to death: and they led him into their council, [*to give him another hearing*] ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not believe me. And if I alſo aſk *you*, you will not anſwer me, nor let *me* go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth. And the whole multitude of them aroſe, and when they had bound Jeſus, they led *him* away from Caiaphas, unto the hall of judgment, and delivered him to Pontius Pilate the governor; and it was early.

§. 117.

§. 117.

Matt. XXVII. 3—10.

Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is *that* to us? ſee thou *to that*. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf; (and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out, Acts i. 18.)

And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters field to bury ſtrangers in. Wherefore that field was called The field of blood unto this day. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value: and gave them for the potters field, as the Lord appointed me (*n*).

§. 118.

John XVIII. 28—32.

And they themſelves [*the Jews*] went not into the judgment-hall, leſt they ſhould be defiled (*o*): but

 that

(*n*) Zech. xi. 11, 12.

(*o*) One party among the Jews eat the paſſover a day later than the reſt. What evidence is there for that aſſertion? and how came they to do ſo? Suppoſing they had already eaten it, they would have been incapacitated to obſerve the remaining days of unleavened bread, by eating the ſolemn ſacrifice of a heathen.

that they might eat the paſſover. Pilate then went out unto them, and ſaid, What accuſation bring you againſt this man? They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then ſaid Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore ſaid unto him, It is not lawful for us to put any man to death: That the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die *(p)*.

§. 119.

Matt. XXVII. 11—14. Mark XV. 2—5. Luke XXIII. 2—12. John XVIII. 33—38.

And they began to accuſe him, ſaying, We found this *fellow* perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a king. Then Pilate entered into the judgment-hall again, and called Jeſus: And Jeſus ſtood before the governor, and the governor aſked him, ſaying, Art thou the king of the Jews? Jeſus anſwered him, Sayeſt thou this thing of thyſelf, or did others tell it thee of me? Pilate anſwered, Am I a Jew? Thine own nation, and the chief prieſts have delivered thee unto me: What haſt thou done? Jeſus anſwered, My kingdom is not of this world: If my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayeſt that I am a king.

To

(p) Matt. xx. 19.

To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth, heareth my voice. Pilate ſaith unto him, What is truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all.

And the chief prieſts and elders accuſed him of many things: but he anſwered nothing. And Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold, how many things they witneſs againſt thee. And he anſwered him to never a word, inſomuch that the governor marvelled greatly. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee, he aſked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo in Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad: for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and Scribes ſtood and vehemently accuſed him; and Herod with his men of war ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day, Pilate and Herod were made friends

together; for before they were at enmity between themſelves.

§. 120.

Matt. XXVII. 15—23. Mark XV. 6—14. Luke XXIII. 13—23. John XVIII. 39, 40.

And Pilate when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him; no, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him; I will therefore chaſtiſe him, and releaſe him.

Now at that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner called Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud, began to deſire *him to do* as he had ever done unto them. Therefore when they were gathered together, Pilate ſaid unto them, Ye have a cuſtom that I ſhould releaſe unto you one at the paſſover, Whom will ye that I releaſe unto you? Barabbas, or Jeſus which is called Chriſt? will ye therefore that I releaſe unto you the king of the Jews? For he knew that the chief prieſts had delivered him for envy.

When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do

do with that juſt man: for I have ſuffered many things this day in a dream becauſe of him. But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? And the multitude cried out all at once, ſaying, Away with this *man*, and releaſe unto us Barabbas. Now Barabbas was a robber. Pilate therefore willing to releaſe Jeſus, ſpake again to them, ſaying, What ſhall I do then with Jeſus, which is called Chriſt, him whom ye call king of the Jews? And they all cried out again, ſaying, Crucify him, crucify him. And Pilate ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him and let him go. And they cried out the more exceedingly, they were inſtant with loud voices, requiring that he might be crucified; and the voices of them, and of the chief prieſts prevailed.

§. 121.

Matt. XXVII. 24—30. Mark XV. 15—19. Luke XXIII. 24, 25. John XIX. 1, 2, 3.

When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye *to it*. Then anſwered all the people, and ſaid, His blood *be* on us, and on our children; and *ſo* Pilate willing to content the people, gave ſentence that it ſhould be as they required. And he releaſed

Barabbas unto them, that for ſedition and murder was caſt into priſon, whom they had deſired, and delivered Jeſus, when he had ſcourged him, to be crucified.

Then the ſoldiers of the governor took Jeſus, and led him away into the common hall, called Pretorium, and gathered unto him the whole band of ſoldiers; and they ſtripped him, and put on him a ſcarlet robe; and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail, King of the Jews; and they ſpit upon him, and ſmote him with their hands, and took the reed, and ſmote him on the head.

§. 122.

John XIX. 4—15.

Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth wearing the crown of thorns, and the purple robe, and Pilate ſaith unto them, Behold the man. When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify him, crucify him. Pilate ſaith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the ſon of God.

When Pilate therefore heard that ſaying, he was the more afraid; and went again into the judgment-hall,

hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not that I have power to crucify thee, and have power to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Cæſar's friend: whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place that is called the pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour (*q*). And he ſaith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him. Pilate ſaith unto them, Shall I crucify your king? The chief prieſts anſwered, We have no king but Cæſar. Then delivered he him therefore unto them to be crucified.

§. 123.

Matt. XXVII. 31—34. Mark XV. 20—23. Luke XXIII. 26—34. John XIX. 16, 17, 18.

And the ſoldiers, after they had mocked him, took off the purple from him, and put his own raiment on him, and led him out to crucify him. And he bearing his croſs, went forth into a place called

(*q*) About ſix o'clock in the morning, according to the Roman manner of reckoning.

called the place of a ſcull, which is called in the Hebrew, Golgotha. And as they led him away, they laid hold upon a man of Cyrene, Simon by name, who paſſed by, coming out of the country, the father of Alexander and Rufus; on him they laid the croſs, and compelled him to bear *it* after Jeſus.

And there followed him a great company of people, and of women, which alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children. For behold, the days are coming, in which they ſhall ſay, Bleſſed *are* the barren, and the wombs that never bare, and the paps which never gave ſuck; then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us; for if they do theſe things in a green tree, what ſhall be done in the dry?

And there were alſo two other malefactors led with him to be put to death. And when they were come to the place called Golgotha, that is to ſay, a place of a ſkull, they gave him vinegar to drink, mingled with gall (*r*): and when he had taſted *thereof*, he would not drink. There they crucified him (*s*), and the two malefactors with him; one on the right hand, and the other on the left, and Jeſus in the midſt. And the ſcripture was fulfilled, which ſaith, He was numbered with the tranſgreſſors (*t*).

Then

(*r*) Pſalm lxix. 21. (*s*) At the place called Calvary, Luke xxiii. 33.
(*t*) Iſa. liii. 12.

Then ſaid Jeſus, Father, forgive them; for they know not what they do.

§. 124.

Matt. XXVII. 35, 36, 37, 39—50.
Mark XV. 24, 25, 26, 29—37. Luke XXIII. 34—46.
John XIX. 19—30.

Then the ſoldiers, when they had crucified Jeſus, took his garments, and made four parts, to every ſoldier a part, and alſo his coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be. And they caſt lots: that the ſcripture might be fulfilled which ſaith, They parted my raiment among them, and for my veſture they did caſt lots (*u*). Theſe things therefore the ſoldiers did; and ſitting down they watched him there. And it was the third hour (*w*), when they crucified him.

And Pilate wrote a title, what his accuſation was, and put it on the croſs over his head, and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jeſus was crucified, was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then ſaid the chief prieſts of the Jews to Pilate, Write not, The king of the Jews: but that he ſaid, I am the king of the Jews. Pilate anſwered, What I have written, I have written. And they that paſſed by, reviled him,

(*u*) Pſalm xxii. 18.

(*w*) About nine in the forenoon, according to the Jewiſh manner of reckoning.

him, and railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf: if thou be the Son of God, and come down from the croſs. And the people ſtood beholding: Likewiſe alſo the chief prieſts mocking him, ſaid among themſelves with the Scribes and elders: He ſaved others, himſelf he cannot ſave. If he be Chriſt, the king of Iſrael, the choſen of God, let him now come down from the croſs, and we will believe him. He truſted in God; let him deliver him now if he will have him: for he ſaid, I am the ſon of God. The thieves alſo, which were crucified with him, caſt the ſame in his teeth, and reviled him. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the king of the Jews, ſave thyſelf.

And one of the malefactors, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thyſelf and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds: but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in Paradiſe.

Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary *the wife* of Cleophas, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon.

Then

Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home.

And when the ſixth hour was come, there was darkneſs over all the land unto the ninth hour (*x*). And the ſun was darkened. And at the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? which is, being interpreted, My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard that, ſaid, Behold, this man calleth for Elias.

After this, Jeſus knowing that all things were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt. Now there was ſet a veſſel full of vinegar: and ſtraightway one of them ran, and took a ſpunge, and filled it with vinegar, and put *it* on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed.

And when Jeſus had cried again with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he bowed his head and gave up the ghoſt.

§. 125.

Matt. XXVII. 51—56. Mark XV. 38—41. Luke XXIII. 47, 48, 49.

And behold the vail of the temple was rent in twain, in the midſt, from the top to the bottom; and

(*x*) From noon till three in the afternoon.

and the earth did quake, and the rocks rent, And the graves were opened; and many bodies of ſaints which ſlept aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.

Now when the centurion which ſtood over againſt him, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, that he ſo cried out, and gave up the ghoſt, they feared greatly, and the centurion glorified God, ſaying, Certainly this was a righteous man, Truly this man was the ſon of God. And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts and returned.

And all his acquaintance, and the women that followed him from Galilee miniſtering unto him, ſtood afar off; among whom was Mary Magdalene, and Mary the mother of James the leſs, and of Joſes, [*who alſo ſtood by the croſs*] and Salome the mother of Zebedee's children: and many other women were there, which came up with him unto Jeruſalem; and beheld theſe things.

§. 126.

John XIX. 31—37.

The Jews therefore, becauſe it was the preparation, that is, the day before the ſabbath, that the bodies ſhould not remain upon the croſs on the ſabbath-day; (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and *that* they might be taken away. Then came the ſoldiers, and brake the legs of the firſt, and of the other

which

which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came thereout blood and water.

And he that ſaw it, bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe. For theſe things were done that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken (*y*). And again another ſcripture ſaith, They ſhall look on him whom they pierced (*z*).

§. 127.

Matt. XXVII. 57—61. Mark XV. 42—47. Luke XXIII. 50—56. John XIX. 38—42.

And after this, when the even was come, behold, there came a rich man of Arimathea, a city of the Jews, named Joſeph, an honourable counſellor, *and he was* a good and a juſt man. The ſame had not conſented to the counſel and deed of them: but alſo himſelf waited for the kingdom of God, being a diſciple of Jeſus, but ſecretly for fear of the Jews. This man went in boldly unto Pilate, and begged the body of Jeſus, that he might take it away. And Pilate marvelled if he were already dead: and calling unto him the centurion, he aſked him whether he had been any while dead. And when he knew it of the centurion, he gave him leave, and commanded the body to be delivered to Joſeph. And he bought fine linen, and took him down.

(*y*) Exod. xii. 46. Num. ix. 12. Pſalm xxxiv. 20.
(*z*) Zech. xii. 10.

And there came alſo Nicodemus, which at the firſt came to Jeſus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jeſus, and wound it in linen clothes with the ſpices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden, and in the garden a new ſepulchre which he [*Joſeph*] had hewn out in the rock, wherein was never man yet laid. There laid they Jeſus therefore, becauſe of the Jews preparation-*day*, and the ſabbath drew on; for the ſepulchre was nigh at hand; and [*they*] rolled a great ſtone to the door of the ſepulchre, and departed.

And the women alſo which came with him from Galilee, followed after, and beheld the ſepulchre: and there was Mary Magdalene, and the other Mary the mother of Joſes, ſitting over againſt the ſepulchre, beholding how his body was laid. And they returned, and prepared ſpices, and ointments; †and reſted the ſabbath-day, according to the commandment (*a*).

§. 128.

Matt. XXVII. 62—66.

Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples

(*a*) Exod. xx. 10.

† Saturday, when our Lord reſted after the work of Redemption, as after that of Creation. Return to thy Reſt, O my Soul, for the Lord hath dealt bountifully with thee!

disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make *it* as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch.

§. 129.

The ACTS from the RESURRECTION *to the* ASCENSION *of our LORD.*

Matt. XXVIII. 1—8. Mark XVI. 1—8.
Luke XXIV. 1—9, 12. John XX. 1—10.

When the sabbath was past, Mary Magdalene and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. †And very early in the morning, the first *day* of the week, [when it was yet dark,][as it began to dawn,] they came to the sepulchre,[[and certain *others* with them,][to see *it*,] bringing the spices which they had prepared.]]

And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it: his countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men, [*and fled*]. [And they [*the women*] said among themselves, Who shall roll us away the stone from the door of the sepulchre? [for it was very great.] And when they looked, they saw that the stone was rolled away.

† Sunday. O that at every return of this glorious day, I may rise anew with Christ, and raise my affections to heaven where he has taken possession of, on the behalf of all who love him!

Sunday

Then [*Mary Magdalene*] runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him; and [*the other women*] entered into the ſepulchre, and found not the body of the Lord Jeſus. And it came to paſs as they were much perplexed thereabout, they ſaw a young man ſitting on the right ſide, clothed in a long white garment. And he *with another man* in ſhining garments ſtood by them; and they were affrighted, and bowed down their faces to the earth. And the angel anſwered, and ſaith unto the women, Be not affrighted, for I know that ye ſeek Jeſus of Nazareth, which was crucified. Why ſeek ye the living among the dead? He is not here; for he is riſen, as he ſaid: Come, ſee the place where the Lord lay. And go quickly, and tell his diſciples, and Peter, [*in particular*] that he is riſen from the dead; and behold, he goeth before you into Galilee, there ſhall ye ſee him, lo I have told you. Remember how he ſpake unto you when he was yet in Galilee, ſaying, The Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again. And they remembered his words. And they departed quickly, and fled from the ſepulchre, with fear and great joy: for they trembled and were amazed; neither ſaid they any thing [*on the way*] to any man; for they were afraid; and did run to bring his diſciples word.

Then Peter and that other diſciple went forth [*upon what Mary Magdalene had related unto them*] and came

came to the ſepulchre. So they ran both together: and the other diſciple did outrun Peter, and came firſt to the ſepulchre; and he ſtooping down, *and looking in*, ſaw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed [*that the body of the Lord was not there*]. For as yet they knew not the ſcripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home, wondering at that which was come to paſs.

§. 130.

Mark XVI. 9. John XX. 11—17.

Now when *Jeſus* was riſen early the firſt *day* of the week, he appeared firſt to Mary Magdalene, out of whom he caſt ſeven devils. For [*when ſhe came again unto the ſepulchre*] ſhe ſtood without weeping: and as ſhe wept, ſhe ſtooped down *and looked* into the ſepulchre; and ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain: and they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him. And when ſhe had thus ſaid, ſhe turned herſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus. Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeek-

eſt thou? She ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou haſt borne him hence, tell me where thou haſt laid him, and I will take him away. Jeſus ſaith unto her, Mary! She turned herſelf and ſaith unto him, Rabboni, which is to ſay, Maſter. Jeſus ſaith unto her, Touch me not: for I am not yet aſcended to my Father: but go to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and *to* my God and your God.

§. 131.

Matt. XXVIII. 9, 10.

And as *the other women* (*b*) went to tell his diſciples, behold, Jeſus met them, ſaying, All hail. And they came, and held him by the feet, and worſhipped him. Then ſaid Jeſus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there ſhall they ſee me.

§. 132.

Matt. XXVIII. 11—15.

Now when they were going, behold ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done. And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſoldiers, ſaying, Say ye, His diſciples came by night, and ſtole him away while we ſlept; and if this come to the governor's ears, we will perſuade him, and ſecure you. So they took the money, and did as they were taught: and

(*b*) Mary the mother of James and Salome.

and this ſaying is commonly reported among the Jews until this day.

§. 133.

Mark XVI. 10, 11. Luke XXIV. 9, 10, 11. John XX. 18.

And Mary Magdalene came to the diſciples, as they mourned and wept, and told them, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her; and they, when they had heard that he was alive, and had been ſeen of her, believed not. It was Mary Magdalene, Joanna, and Mary *the mother* of James, and other *women that were* with them, told theſe things unto the eleven, and to all the reſt: but their words ſeemed to them as idle tales, and they believed them not.

And [*the ſame day*] he was ſeen of Cephas [*Simon Peter.*] 1 Cor. xv. 5.

§. 134.

Mark XVI. 12, 13. Luke XXIV. 13—35.

After that he appeared in another form unto two of them. *For* behold two of them went that ſame day into the country, to a village called Emmaus, which was from Jeruſalem *about* threeſcore furlongs; and they talked together of all theſe things which had happened. And it came to paſs, that while they communed *together*, and reaſoned, Jeſus himſelf drew near, and went with them; but there eyes were holden, that they ſhould not know him. And he ſaid unto them, What manner of communications

are

are theſe that ye have one to another, as ye walk, and are ſad?

And the one of them, whoſe name was Cleophas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God, and all the people: and how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him; but we truſted that it had been he which ſhould have redeemed Iſrael: and beſide all this, to-day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre: and when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them which were with us, went to the ſepulchre, and found *it* even ſo as the women had ſaid; but him they ſaw not.

Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken! Ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes and all the prophets, he expounded unto them in all the ſcriptures the things concerning himſelf. And they drew nigh unto the village, whither they went: and he made as though he would have gone further; but they conſtrained him, ſaying, Abide with us, for

for it is towards evening, and the day is far ſpent. And he went in to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed *it*, and brake, and gave to them; and their eyes were opened, and they knew him; and he vaniſhed out of their ſight. And they ſaid one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the ſcriptures? And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared to Simon; and they told what things *were done* in the way, and how he was known of them in breaking of bread. Neither believed they them.

§. 135.

Mark XVI. 14. Luke XXIV. 36—48. John XX. 19—25.

Then the ſame day at evening, being the firſt *day* of the week, when the doors were ſhut, where the diſciples were aſſembled, for fear of the Jews, and as they thus ſpoke [*with the two diſciples,*] came Jeſus, and appeared to the eleven as they ſat at meat, and ſtood in the midſt of them, and ſaith unto them, Peace *be* unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands, and my feet, that it is I myſelf: handle me, and

and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have.

And when he had thus ſpoken, he ſhewed them *his* hands, and *his* feet, and his ſide. Then were the diſciples glad, when they ſaw the Lord. And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat? And they gave him a piece of broiled fiſh, and of an honeycomb; and he took it, and did eat before them. And Jeſus upbraided them with their unbelief, and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen.

And he ſaid unto them, Theſe *are* the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and *in* the prophets and *in* the Pſalms concerning me. Then opened he their underſtanding, that they might underſtand the ſcriptures, and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day: and that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem. And ye are witneſſes of theſe things.

Then ſaid Jeſus [*at going away*] to them again, Peace *be* unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on *them*, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſeſoever ſins ye remit, they are remitted unto them; *and* whoſeſoever *ſins* ye retain, they are retained.

But

But Thomas, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.

§. 136.

John XX. 26—29.

And after eight days, again his diſciples were within, and Thomas with them: *then* came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace *be* unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing. And Thomas anſwered, and ſaid unto him, My Lord, and my God! Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: Bleſſed *are* they that have not ſeen, and *yet* have believed.

§. 137.

John XXI. 1—23.

After theſe things, Jeſus ſhewed himſelf again to the diſciples at the ſea of Tiberias; and on this wiſe ſhewed he *himſelf*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *ſons* of Zebedee, and two other

other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, for he was naked, and did cast himself into the sea. And the other disciples came in a little ship, for they were not far from land, but as it were two hundred cubits, dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples

ciples [*either to all, or to ſeveral together*] after that he was riſen from the dead.

So when they had dined, Jeſus ſaith to Simon Peter, Simon *ſon* of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon *ſon* of Jonas, loveſt thou me? he ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. He ſaith unto him the third time, Simon *ſon* of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? and he ſaid unto him, Lord, thou knoweſt all things, thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep. Verily, verily I ſay unto thee, when thou waſt young, thou girdedſt thyſelf, and walkedſt whither thou wouldeſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry *thee* whither thou wouldeſt not. This ſpake he, ſignifying by what death he ſhould glorify God. And when he had ſpoken this, he ſaith unto him, Follow me.

Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following; which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what *ſhall* this man *do?* Jeſus ſaith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, he ſhall not

die: but, if I will that he tarry till I come, what *is that* to thee (*c*)?

§. 138.

Matt. XXVIII. 16—20. Mark XVI. 15—18.

Then the eleven diſciples went away into Galilee, into a mountain where Jeſus had appointed them: (and there were above five hundred brethren gathered together there, 1 Cor. xv. 6.) And when they ſaw him, they worſhipped him: but ſome doubted. And Jeſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore into all the world, and preach the goſpel to every creature, and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to obſerve all things whatſoever I have commanded you. He that believeth, and is baptized, ſhall be ſaved: but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe; In my name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. And lo, I am with you alway, even unto the end of the world.

(After that he was ſeen of the apoſtle James, 1 Cor. xv. 7.)

§. 139.

(*c*) This is the diſciple which teſtifieth of and wrote theſe things [*contained in St. John's goſpel*], and we know that his teſtimony is true. John xxi. 24.

§. 139.

Acts I. 3—12. Mark XVI. 19, 20.
Luke XXIV. 49—53.

Now Jeſus, being ſeen of the apoſtles forty days, and ſpeaking unto them of the things pertaining to the kingdom of God, and being [*for the laſt time*] aſſembled together with them [*at Jeruſalem*] he commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, *ſaith he*, ye have heard of me. Behold (ſaith he) I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, until ye be endued with power from on high. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt, not many days hence. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power, after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth.

And when he had ſpoken theſe things, he led them out as far as to Bethany: and he lift up his hands and bleſſed them. And it came to paſs, while he bleſſed them, *and* while they beheld, he was parted from them, *and* taken up, and a cloud received him out of their ſight, and carried him up into heaven, and he ſat on the right hand of God.

And while they looked ſtedfaſtly toward heaven as he went up, behold two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

And they worſhipped him, and returned to Jeruſalem with great joy, from the mount called Olivet, which is from Jeruſalem a ſabbath-day's journey: And were continually in the temple, praiſing and bleſſing God. And [*after the outpouring of the Holy Ghoſt*] they went forth, and preached every where, the Lord working with them, and confirming the the word with ſigns following.

Concluſion.

John XX. 30, 31. XXI. 25.

And there are alſo many other things *and* ſigns which Jeſus truly did, in the preſence of his diſciples, which are not written in this book, the which if they ſhould be written every one, I [*John*] ſuppoſe that even the world itſelf could not contain the books that ſhould be written. But theſe are written, that ye might believe that Jeſus is the Chriſt the Son of God, and that believing ye might have life through his name. Amen.

FINIS.

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ERRATA.

Page 10. line 5. for *was* read *were*. P. 13. laſt l. for *cirumciſing* r. *circumciſing*. P. 22. l. 27. for *will* r. *wilt*. P. 25. throughout. for *Nathaniel* r. *Nathanael*. P. 31. l. 28. for *drunk* r. *drank*.